

# REFORMED CHURCH MESSENGER

## *Resurrection*

I found a broken chrysalis,  
The life from it had gone;  
But oh, I know a life more fair  
In sunshine floateth on!

Along the road a sorrow came  
And spread a shadow drear;  
But oh, I know, beyond the dark  
The sun shines bright and clear!

Along life's way the open grave  
Brings grief that's hard to bear;  
But oh, I know the Easter dawn  
Proves God is everywhere!

—M. D. T.

## *Preaching That Does Not Hit the Mark*

There is a lot of preaching at the present time that moves on the basis of newspaper interest. It is almost a form of entertainment. It may be interesting, but it is not seriously grappling with the situation. It is a great mistake to think because people are not interested in the cut-and-dried theological statement, that they are not interested in the backlying problems of the universe as they refer to Christianity. If they are not doing it in the Church, they ought to be doing it, because outside the Church they are asking just that kind of question.

—Bishop F. J. McConnell.

## *Praying Deliverance from Race Prejudice*

O God, who hast made of one flesh all nations to dwell upon the earth, and who by Thy Son Jesus Christ hast broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian; break down, we beseech Thee, all that divides us one from another; shame our jealousies, and lay low our pride; do away with all race prejudice, that the bonds of fellowship and mutual service may unite the East and the West, and North and South, that we may live in peace together, in honor preferring one another; to the glory of Thy great name. Amen.

—"Church News," Pittsburgh.



The Grave of Dr. Henry Harbaugh, in Mercersburg, Pa., showing the Cross of White Flowers

(See editorial: "In the Form of a Cross")

PHILADELPHIA, APRIL 24, 1930



## News of the Religious World

Dr. S. M. Cavert

### Fifty Years in West Africa

When Dr. Frank K. Sanders, formerly dean of the Yale Divinity School, now en route to West Central Africa to attend the fiftieth anniversary of the founding of Christian missions there, arrives at Angola, he will be greeted by his brother, Rev. William H. Sanders, one of the founders of the mission in 1880. Mr. Sanders has lately brought to completion a translation of the entire New Testament into the Umundu language. Apparently linguistic achievement runs in the family, Dr. Frank K. Sanders being a distinguished scholar in the field of the Old Testament tongue. During his half-century of service, Mr. Sanders has seen the American Board Mission, which he helped to found, develop a Church with 2,000 communicant members. The program of the mission today includes the work of 160 primary village schools, six boarding schools, industrial training institutes for both young men and young women, a printing establishment and a medical service of 50,000 treatments annually.

### The Emphasis of the Pentecost Observance

The observance of the period of Pentecost, on which the Churches have now entered and which culminates on Whit Sunday, June 8, is arousing widespread interest throughout the Churches of many denominations. Dr. Charles L. Goodell, executive secretary of the Federal Council's Commission on Evangelism, which has given a general sponsorship to the observance, has been protesting against the tendency to use the occasion—now that it has come to be well recognized—in the interest of various kinds of "drives" or "campaigns." He recently said: "The requisite for the first Pentecost was a 'waiting before God.' Of late, it has seemed that the Church might be diverted from that one thing at the beginning and so lose everything in the final issue. It has been variously suggested that those fifty days would be a good time to press Sunday School enrollment, to circulate petitions to Congress for worthy things, to raise money for Church expenses and missions and other philanthropic purposes. All these are excellent in their place and must be attended to, but can't the Church once in a hundred years major in getting a spiritual dynamic?"

"Power first; program and propaganda afterward. Why try to push a dead engine upgrade a mile a day? Why not get up steam and go a hundred miles an hour? One of our churchmen tells of a visit to the little room in Aldersgate Street, London, where John Wesley's heart was 'strangely warm.' As he sat in meditation a colored man came in. He read the inscription on the bronze plate which told what happened to Wesley on that spot. As he stood in silence the tears began to fall, and, dropping on his knees and raising his hands unto heaven, he said: 'Do it again, Lord. Do it again!' That is Pentecost! Power first; program afterward!"

### Plans Mature for Home Missions Congress

What the now famous Jerusalem meeting of the International Missionary Council accomplished in the thinking and planning for the foreign missionary movement of the future the North American Home Missions Congress, to be held in Washington, D. C., Nov. 30-Dec. 5, will do in some measure for the missionary cause at home, if the hopes of its leaders are fulfilled. For nearly two years, three large commissions have been at work, gathering preparatory

data which will serve as a basis for the deliberation of the Congress. Commission I is studying the task and administration of home missions; Commission II the promotion of home missions, and Commission III co-operation in home missions. The primary purpose is thoroughly to evaluate the home missionary enterprise in the light of present-day conditions in the Church and in the nation at large, and to reach as full agreement as possible on the best methods for advance. The membership of the Congress is to be limited to about five hundred members who will be carefully selected by the participating denominations.

### Chinese Christian Leader Sizes Up the Situation

In the new yearbook of the Christian movement in China, published by the Christian Literature Society of the country, Dr. Cheng Ching Yi, the distinguished moderator of the Church of Christ in China, undertakes a penetrating examination of the present state of the Chinese Church. Pointing out that the anti-Christian outburst, which began in the year 1922 and has continued more or less sporadically during the seven subsequent years, has caused much confusion and difficulty, Dr. Cheng nevertheless feels that at least the following four positive benefits have been derived from this period of adversity:

1. The spirit of self-complacency has been greatly reduced.
2. There has been a fresh stimulus to make new adjustments and formulate new policies, as indicated, for example, in the rapid growth of the emphasis of an indigenous Church.
3. Christians have been forced to think for themselves and to re-examine their own faith.
4. The time of testing has sifted out from the Church those whose membership in it did not rest upon any deep spiritual basis.

In the face of the period of depression and discouragement an advance program of vigorous and aggressive evangelism, known as the Five-Year Movement, has been launched. This has been done in the conviction that the best way to defend the Christian cause is to move forward in larger efforts for the Kingdom of God. The Five-Year Movement aims to double the present membership of the Church in China.

### An Anti-Religious Film in Russia

A correspondent in Europe reports that in one of the numbers of "Izvestia," the great Soviet newspaper, a few weeks ago, the new film, "Opium," which has been finished this year and which is directed against religion, is criticized as not being devastating enough in its attack. Speaking of the shortcomings of the film, this journal of Russian opinion says: "The subject is promising, but complex. Such a film ought to give a vivid picture of what religion really is: its meaning as a weapon of class domination for the oppressors, as a hindrance on the path of the liberation of the workmen. The authors of the film, Briek and Gemtchujny, have worked along the line of least resistance. They have paid most attention to the outward side of religion, its ritual. They have made a collection of all the gods of all kinds and ranks, from the Almighty Jehovah to the Sacred Bull. . . . They have crowded the film with all kinds of processions. . . . They give us a descriptive chronicle without any political context, without any scientific political deduction. . . . This is only the first stage of anti-religious work; a stage we have long ago outlived. For many years, the problem we have been

facing has been a serious propaganda of materialism, a scientific revelation regarding the class character of all kinds of contribution of the Puritans to religious mysticism and demonism."

### Religious Interest in Tercentenary of Massachusetts Bay

The three-hundredth anniversary of the founding of the Massachusetts Bay Colony is evoking substantial interest in the Churches of Massachusetts and also, in some degree, the Churches of other parts of the country. In order to emphasize the progress, a Tercentenary pageant, entitled "Toward Freedom of the Soul," has been written by Mrs. Eleanor Wood Whitman and published by the Massachusetts Federation of Churches. A special order of worship for Churches which desire to provide a historic service has been developed by Rev. Henry Hallam Sanderson, and also published by the Massachusetts Federation of Churches. Contrary to the prevalent conception, the early Puritans are pictured by some of the Massachusetts leaders as the forerunners of the present spirit of Christian co-operation and an almost forgotten statement of John Endicott, the early Puritan governor, is brought forward as evidence of this point of view. When the new settlement of Salem first came into contact with the dissenting Church of Plymouth, the Puritan, Endicott wrote to the Pilgrim, William Bradford: "God's people are all marked with one and the same mark, and sealed with one and the same seal; and they have, for the main, one and the same heart, guided by one and the same spirit of truth; and, where this is, there can be no discord; nay, here must needs be sweet harmony."

### Overseas Christian Work Evaluated

As the result of a special appropriation made by the Rockefeller Foundation and directed by an independent committee appointed for the purpose, the whole overseas program of the Y. M. C. A. and Y. W. C. A. is being made the subject of an extensive and thorough-going survey designed to make recommendations for future policies and programs. The survey is not limited to a study of the methods of the Christian Associations as organizations, but reaches out to a consideration of the whole question of what may rightly be expected from the impact of Western civilization upon the very different cultures of other lands. The survey is under the direction of Rev. F. Ernest Johnson, the executive secretary of the Department of Research and Education of the Federal Council of Churches, who has been spending the last several months in the Orient.

### Chinese Churches Face Question of Religious Liberty

The question of the freedom of Christian colleges in China to provide religious instruction for their students is apparently becoming more, rather than less, acute. Present government regulations require that "students shall not be compelled or induced to participate" in religious exercises and that "no religious exercises shall be allowed in primary schools." The ministry of education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools. At the last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of several denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation. The gathering declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed and it was decided to frame a petition to the government embodying this point of view in order to secure if possible a modification of the rigidly prohibitive regulations.



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## EDITORIAL

### GOD AND SCIENCE

(A Parable by "Now and Then")

And God came down upon the earth to see what the children of men were doing. And He saw they were doing many things that pleased them mightily. He saw that everything was being done in a *Scientific* manner, and especially did He behold that great plans were being made for the redemption of mankind in accordance with the demands of up-to-date Science; that His plan of Salvation through Christ by repentance, confession of sin, and a new birth, through the work of the Holy Spirit, was not Scientific; and that the Scientific mind of man would no longer be satisfied with such out-of-date methods. And God said, "Verily, the children of men have eaten voraciously of the fruit of the tree of knowledge, and have taught Me to give more attention to *Science*; therefore I shall return to heaven and adjust My plan of salvation to meet the needs of a Scientific world, for I now see that without a Scientific method of salvation the redemption of mankind is futile."

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### NEWSPAPER TRUTH

The Director of Public Safety of a large city had spoken before a gathering of pastors and other religious workers on the relation between religion and law. His words were clear. No intelligent hearer could misunderstand their significance. He was scrupulous in expressing opinions. Again and again he emphasized the lack of dependable facts upon which to base valid judgments. Why, he asked, were our large cities swept by waves of crime? He did not know. Some observers attributed our growing lists of criminals to the War; others regarded liquor as the most potent cause. The War, he thought, was by this time a poor scapegoat. Much crime could be traced directly or indirectly to liquor, but how much he did not know. So far as he could see, two of the most influential causes of crime were unfortunate home training and the passing of the old-fashioned religious education in the home. Bad housing conditions seemed also to be associated frequently with crime, although here again the Director was loath to say how far housing conditions were the cause of criminal tendencies.

An afternoon edition of one of the most important daily

newspapers carried this screaming headline, "Schofield Lays Wave of Crime to Prohibition"! Many a hurried reader must have said to himself, "There, I can't see how we are to escape the conclusion that Prohibition is at the bottom of this crime business! Here is another bit of evidence. And it comes from a man who ought to know." He did not take the trouble to read the article itself. The reporter was more accurate than the editor who wrote the screaming headline. He said that the Director of Public Safety had declared, "The growth of juvenile crime is a serious problem." And he continued, "*He said he does not know the answer to the problem or the cause of it.*" Exactly. The Director did not know the cause of crime waves. But the editors of the *Evening Public Ledger* of Philadelphia were wiser in their generation than the public officials: they knew the cause was Prohibition, and they said it in their headline! The Director thought that liquor was one of several causes of crime, an important cause, responsible, probably, for much criminal practice. But the wet newspaper made it appear through its headline that the cause for crime was Prohibition! And it imputed this wet opinion to the Director!

Is it not becoming increasingly clear that those who are eager to base their thinking on facts must read more than one newspaper, must, in fact, find other ways than the devious ways of the daily press to secure dependable information? There is scarcely a newspaper in the city of Philadelphia whose presentation of events having to do with Prohibition can be accepted without a rigorous "check and double check!" It comes to us with more and more force that Churchmen need a religious press which will attempt to gather the real facts without which our thinking skates on thin ice. The "Information Service" of the Federal Council of the Churches of Christ in America, which searches out facts with honest precision, performs an invaluable service to thoughtful Christians, but it ought to be regarded as a small beginning in a field where the Church needs vastly to expand its energies. An alternative which seems under present conditions distressingly unpromising is that the newspapers themselves will decrease the spread of propaganda and increase the publication of facts.

—F. D. W.



### A CHANGE OF HEART

On the menu card of a Pennsylvania dining car we noticed what struck us as an exceptionally interesting article. It was entitled, *Reshaping the Heart of Philadelphia*, and reads as follows: "One of the most important city projects in history is now under way in Philadelphia . . . a plan so far reaching that it will completely change the heart of the third largest city in America. Along the Schuylkill new boulevards will sweep north and south, one double-decked for more than a mile. Old unsightly bridges will be destroyed . . . new bridges constructed. Here will be a river bank to rival the Seine."

"On the west bank the Pennsylvania Railroad is building a magnificent new passenger terminal. No trains of any kind will enter the present Broad Street Station. And the famous old 'Chinese Wall' will be torn down to make way for a ninety-foot boulevard from the new terminal to the heart of Philadelphia—one of the most impressive arteries of traffic in the world. Suburban trains will cross a new bridge and by subway will enter a suburban station beneath the imposing new Pennsylvania office building. Thus the Pennsylvania finds a new way to contribute to the spectacular growth and progress of its 'home city.' And thus Philadelphia is solidifying still further its unique position. For here is both one of the oldest and one of the newest cities in America. None has played a greater part in history. None has better preserved its historic shrines. And yet no city in the world can boast a more progressive spirit, a more splendid achievement."

Such physical improvements are gratifying, to be sure, especially for the citizens of Philadelphia. To read this glowing account of progress makes one wish he could accept its final sentence as literally true. Yet somehow we feel it requires more than outward transformation to change a city's heart. We could far more truly experience a deepened civic pride over these costly and artistic improvements in the appearance of our city if we had more evidence of improvement in the quality of our citizenship and the tone of our politics. Is the old stigma, "corrupt and contented," less deserved? Are there growing manifestations of independence from an arrogant political machine, and from all unholy alliances between gang politics and crooked business? Is there an increasing devotion to the moral and spiritual training of the child, who is the greatest asset of the city and the nation? How about prayer, Bible study, Church attendance—all the means of grace that minister to the spiritual growth of the people? Are these giving proof of wholesomeness and vigor? Only God can work a change of heart in us, as we yield our wills to His and enter into larger fellowship with Him. What boots it if, with all our getting, we fail to get wisdom?

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### IN THE FORM OF A CROSS

Miss K. Antoinette Shannon, of Mercersburg, Pa., kindly sent us the picture of a historic monument which appears on the cover page of this issue, and which will be of interest to many of our readers. Dr. Henry Harbaugh, whose name and service are held in such high honor among us, entered into the heavenly rest in 1867. Miss Shannon informs us that in the Spring of 1868 one of the theological students named Wiant, who had helped to nurse Dr. Harbaugh in his last illness, planted a cross of snow-drops on his grave. (This was a faithful son of the Church, the Rev. J. F. Wiant.) During all these years, in their bed of myrtle, these beautiful flowers retain the form of a cross, and the little white blossoms lift their heads above the February snows and help to bring the passersby the first greeting of the Springtime. Although the iron railing partly hides the view, the picture shows something of the beauty of this year's white cross. It is a lovely symbol of the Easter season, with its message of reassurance and renewal.

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### CHURCH LOYALTY CAMPAIGNS

A number of our congregations have recently profited by "Church Loyalty Campaigns." The MESSENGER has called attention to the well-planned campaign in Tabor Church, Philadelphia, Rev. Edwin Howard Romig, pastor. In St.

John's Church, Milton, Pa., Rev. Paul W. Yoh, pastor, a systematic effort is also being made to set the members of the Church thinking about the responsibilities of Church membership. On a recent Sunday, 20 teams set out upon an every-member-visitation, the sole purpose being to emphasize the importance of Church attendance. The printed literature which is being used in connection with this work is helpful and stimulating. While it is too early to indicate definite results, the systematic effort has set people to thinking and talking about their Church as they have not for some time. We are frequently reminded that Church attendance as such is but a small part of Christian duty and privilege; yet pastors are correct in regarding it, after all, as basic. It is well worth while to ask the people to ponder deeply this question: "*How can I better show my loyalty to Christ than by my presence at Church on Sunday?*" Could anyone measure the increase in the morale of our Christian congregations if even 75 per cent of the members would prove themselves thoroughly loyal?

In several congregations recently visited, we noted posters in the foyer or vestibule of the Church, stating how large a percentage of the membership attended regularly the services of the Church. In no instance was it as high as 50 per cent. Surely Church Loyalty Campaigns are greatly needed in Protestantism today!

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### WHEN THE GIANT AWAKES

The story of the servant of Elisha the prophet, at Dothan, needs to be studied anew. It will be remembered how this young man was overwhelmed by the apparently overwhelming numbers and strength of the enemy. He was in a state of panic because the situation looked desperate and hopeless. You will recall how the prophet prayed, asking the Lord to open the eyes of the young man, so he might see; and when his eyes were illuminated by the Holy Spirit, he saw that the mountains round about were full of the horses and chariots of Jehovah, and they that were with them far outnumbered the hosts of the enemy. His panic of fear was transfigured into a cry of victory.

Some people are inclined to be in a state of "blue funk" today because straw votes seem to indicate a wet trend in America. The reliability of such a method of voting is widely questioned. But even if it were accepted as relatively accurate, it will at least serve the useful purpose of *arousing the complacent friends of Prohibition and revealing the necessity for a real fight*. Perhaps nothing was more needed at this juncture than that those who had fallen asleep at the switch should be "stabbed wide awake" by some fear of failure, some urgent challenge to their loyalty. The same thing may be said about the bold and blatant atheism which is crusading today with such extraordinary violence and ruthlessness. As a matter of fact, the very boldness of this atheistic attack will shock men back to a *new realization of the naturalness and necessity of religion*. Out of the present confusion will arise clearer ideas and purer forms of religion. The very insolence and noisiness and fanaticism of this atheistic attack is likely to cause a much speedier rebirth of genuine religion. If it reveals the hollowness and hypocrisy of much that passes for religion in our time, so much the better. There can be no doubt of the outcome. The blood of the martyrs has always been the seed of the Church.

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### ACKNOWLEDGING OUR DEBT TO SCIENCE

The eminent scientist, Dr. J. Arthur Thomson, Regina Professor of Natural Philosophy at Aberdeen University, Scotland, spoke on Palm Sunday at Lafayette College on "The Three Great Voices of Nature," which he described as *the wind*, signifying endeavor and struggle; *the earthquake*, bespeaking wonder and awe; and *fire*, the symbol of science that admonishes man to inquire and scrutinize. "Some old-fashioned people, like myself, believe that *we were meant to listen to these things*," said Dr. Thomson. "Each of them leads directly to religion, because science is inadequate before them; and yet when these things die—"



away, happy are those who, with the Psalmist, hear the still, small voice of God."

It is heartening to hear such testimonies from the greatest living scientists. Dr. Geo. H. Morrison, in one of his last sermons, on the text, "The earth helped the woman" (Rev. 12:16), referred to the many ways in which applied science has been a handmaid of religion, through the printing press, methods of transportation and sanitation, and the use of modern inventions. But in addition, he says, science has taught us *to look facts in the face, never to come to them with preconceptions, never to shut our eyes to anything*. "In that respect I venture to suggest that our blessed Lord had the scientific mind. He never came to things with preconceptions; He never shut His eyes to anything. No man can have the mind of Christ who has not the courage to have the eyes of Christ. He rejected the traditions of men, and saw things for Himself. And is not that the method of all modern science, by which it has found the wonder of the world?"

Do you not remember that great word of Thomas Huxley: "It seems to me that science teaches in the clearest manner the truth embedded in the Christian thought of *entire surrender to the will of God*. Sit down before the fact as a little child (the very word is Christ's), be prepared to give up every preconceived notion, follow humbly wherever and to whatever end nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

And while some men talk unceasingly of "the conflict between science and religion," science, by this attitude of surrender to the truth as it is in Jesus, is constantly corroborating our faith. As Dr. Morrison puts it, surrender to Christ means more than to admire Him or to call Him the One altogether lovely. "You must trust Him, become a little child, yield yourself to Him in full surrender if peace and power and liberty and knowledge are ever to possess the soul. When the preacher proclaims that, there are those who say: 'I don't believe it. I'm captain of my soul and master of my fate. I am free. I am going to stand upon my own feet.' Then comes the scientist (our supposed enemy) and says, 'Friend, you're in the wrong; the preacher's right.' The only way to peace and power and knowledge is the childlike way of full surrender."

Moreover, Dr. Morrison reminds us how science helps religion by the new majesty that it has given to faith. As a matter of fact, we all live by faith. You cannot mail a letter or board a railroad train without faith. "But a Christian is a man who takes that faith, which runs like a thread of gold through all our life, and centers it on the Lord Jesus Christ for time and for eternity." Nor are you contracting the realm of faith when you expand the realm of exact knowledge; for the truth is that the more knowledge grows, the more does faith become imperative and wonderful. As our knowledge widens, things do not grow less mysterious; they grow more mysterious. "When I think of the presuppositions on which the chemist builds, of the postulates demanded by the physicist, of the invisibilities that science reaches when she resolves matter into energy, I feel that science is founded upon faith as truly as the life of the believer. So my hope is that in coming days science and religion will be at one again. Then, with blended voices, they will lift their common praise to Him Whose we are and Whom we serve."

Why should we not work on with confidence, therefore, in the ultimate realization of such well-founded hopes? For there are natural laws in the spiritual world and spiritual laws in the natural world—and all truth is of God.

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### TOO GREAT TO DIE

The most precious thing that we can find in our world will most assure us of immortality. If we can find in our daily living something that becomes more and more fine, joyous and valuable, something that neither time nor adversity can corrupt, the thought that this exceedingly valuable and timeless gift will decay or disappear in the presence of death appears increasingly impossible. And what is the finest, most joyous, most valuable thing in human experi-

ence? Nothing less than the fellowship that we have with one another in Christ! When, through Christ, the early disciples had come upon the incomparable discovery of a thorough-going fellowship, they said, "*We know that we have passed from death unto life because we love the brethren.*"

When the confusion and darkness of death had stricken the followers of the crucified Jesus, who was it that first found peace and light? One was an intimate friend of Jesus, the other a forgiven sinner. Both of them were led to their conviction of the continuing presence of Jesus through the insight given them by fellowship. The greatest spiritual discoverers have always been "friends" and "forgiven sinners!" *He sees farthest who loves most*. "I do not declare," writes Kagawa, "that death is not in me. Death solemnly lies there before my eyes. But I believe that the love which pierces through death has the greater power . . . Love is stronger than death . . . On the verge of death, trust all to the Hand of Love!"

How, then, is a Christian to lay hold on a greater certainty concerning the continuing life? Only by *a more extensive and a more courageous practice of fellowship!* To fellowship sincerely and thoroughly is to live richly, and to live richly in fellowship is to grow in confidence that we are too great a flame to be blown out like a candle by the bitter winds of death. Perhaps we doubt so much today, perhaps we have so little certainty that we have passed from death unto life, because we fail so widely and so terribly to love the brethren! It is not science that will renew our faith, but *love*, a more daring and a more inclusive love than our present society manifests.

Is it not natural that in a world that counts property and profits as of supreme importance and again and again sacrifices the future of little children and the happiness of grown men to the success of the pursuit for these "riches," we should have difficulty in believing a person of such incalculable value as to be indestructible? The more we manage our world in ways that proclaim our concern for persons, the more we encourage faith that life is too precious not to endure beyond death.

—F. D. W.

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## The Parables of Saged the Sage

### THE PARABLE OF THE TWO WIVES

I heard a knock at my door, and when I opened it, I beheld standing there a woman who was in middle life. And she said, I am unknown unto thee, but I have a friend who said unto me that peradventure thou couldest help me, and I need help.

And she looked it.

And I gave unto her a Chair, and she seated herself, and I beheld and understood that she was Very Nervous.

And I hastened not that she should tell me her troubles, for I was Sizing her Up.

And after a while she began, and she told me her Tale of Woe.

And she said, I am married, but not happily. And I have been married Twenty Years, and I think that my husband doth no longer Love me.

And she gave me a Lot of Particulars with the which I will not Encumber this Narrative.

And I said, I am reminded of a man I knew who married a wife. And when they began they were Poor and Happy, and after a while they grew Prosperous and Unhappy.

And she said, Thus it hath been with us.

And I said, They may have been to blame both of them, but I will tell thee of the woman's blame. For while her husband grew in experience and in power with men, she never grew with him. She shut herself in her Kitchen and economized, and she worked her Nerves to a Frazzle.



And she said, It is as if thou wert telling my story.

And I said, When her husband came home at night, she had not had time to Change her Dress, and her talk to him at dinner was of how the Grocer had overcharged her, and how the Iceman had given her Short Weight, and how the Hired Girl was demanding an extra Shekel a week.

And she produced an Handkerchief and sobbed a little.

And I said, Her husband had an increasing number of Engagements down town, and took many of his dinners at the Club. And she was Suspicious, and I am inclined to think that she had Grounds for her Suspicions.

And her sobbing increased.

And I said, It came to pass that the wife died. And her husband gave her an Expensive Funeral, and went forth and married a Second Wife. And the first Wife had been a Drudge, and the second wife was a Doll.

And she said, Art thou both a Mind-reader and a Prophet, and is it mine own Story thou art telling?

And I said, It shall be thine own story if thou dost not watch out.

And she said, What shall I do?

And I said, Be thine husband's Second Wife.

And she said, Thou speakest Folly.

And I said, It is the Best Good Sense thou hast ever heard. Go to it, and Doll thyself up, and make thyself Attractive in the Sight of thine Husband.

And she said, Shall I descend to Rouge and Lipstick?

And I said, I hardly think so, but if necessary, paint an inch thick. And buy some New Clothes, and get a Facial Massage, and rest thee, and have some Pep, and invite thine Husband to go with thee to the Places where he doth like to go. Be unto him what that Flapper, his Second Wife, will be if she shall succeed thee. Be thine Own Successor.

And she said, This is strange Talk. I thought that thou wouldest Pity Me, and Comfort Me.

And I said, Not any. I am strong for thy husband and his Second Wife; but thou hast Possession. Go to it, and be his Second Wife.

And after she had sputtered a while, and wept more or less, she decided to do as I advised.

And a year and a day thereafter, she came unto me, All Dolled Up, and with an Happy Smile, and I knew that the method had worked.

## Sleeping In Church

By DR. C. E. MACARTNEY, in "First Church Life"

"And there sat in the window a certain young man named Eutychus borne down with deep sleep; and as Paul was long preaching, he sunk down with sleep and fell down from the third loft, and was taken up dead."—Acts 20:9.

\* \* \*

Photography and the radio were not yet invented; but no flashlight photograph, and no voice-preserving radio could have given us a clearer or more fascinating picture and reproduction of a primitive Christian service than this chapter from the pen of Luke in the Book of Acts.

Paul is on his way back from Greece where he had gone on this third missionary journey. His seven companions had preceded him as far as Troas on the shores of Asia Minor where Paul at length joins them. On the first day of the week, Luke writes, "We were gathered together to break bread." The change in the Christian Church from the observance of the seventh day of the week to the first day was a change, not of positive enactment or legislation, but one of Christian custom. The disciples of Christ met together to commemorate the resurrection of Jesus. The great event of the first day of the week made that their sacred day, and so it has been with the Church ever since. Here we see the Christian disciples at Troas coming together on the evening of the first day of the week. Since they lived in a still pagan world and society, it is quite probable that most of them had to spend the day in labor. We wonder where this house was. In his last letter from the dungeon at Rome, Paul asked Timothy to stop at Troas on his way from Ephesus and get his cloak which he had left at the house of Carpus. Perhaps this was the house where they are now met. It must have been a house of considerable dimensions, for we know that it had at least three stories.

Imagination likes to dwell on that scene. In the large room on the third story these early Christians are met together to celebrate the Communion and to hear a farewell message from Paul. We can almost see the eager congregation, probably among them not many great, noble, or rich as they crowd together in the upper room. We know the names of at least seven of the congregation—Sopater, from Berea; Aristarchus and Secundus from the Church at Thessalonica; Gaius and Timothy from Derbe; Tychicus and Trophimus from Asia,

and Luke, who tells the story. In the front of the room is a table with the bread and the wine on it. The room has many lights; perhaps to refute the popular slander of the Christians and their celebration of the Communion, that it was done in darkness to the accompaniment of licentious and immoral conduct. The central figure, of course, is Paul. The light of the lamps swinging from the ceiling falls on his face

Paul never left the pulpit without having done that, which is the preacher's first, and second, and last duty.

Sitting at the window is a young lad named Eutychus. Boy like, he had taken a conspicuous and dangerous seat. The day had not yet come when the clock had been put on the worship of God as it has in our day and generation. No one looked at the hour glass, or to see how far the candle had burned down, as Paul was preaching. The congregation were eager to hear and Paul was eager to tell the story of Christ and His love. But the room was close with the odor of the lamps, and the night was warm. Nature declared itself; the young lad began to nod, then his head sank on his breast as he fell asleep. In his sleep some fancy or dream came to him, and starting up he fell from his seat out of the window to the pavement three stories below. We can hear the cries of alarm, and the shuffling sandals as the congregation break up and men hurry down the stairs, and then, looking down from the window, we can see the lamps and torches flicker in the darkness and hear the cries of grief as his friends take up the young man for dead. Paul, who could do other things than preach a sermon, has hurried down to do what he can to help. He bids the crowd to stand back, and then like Elisha on the Shumanite widow's son, Paul embraces the young man in whose body there is soon the sign of life, giving some directions for his resuscitation. Paul leaves him in the hands of his family, and ascending the stairs, resumes his interrupted sermon and continues it until what Homer, who sang of events which took place at the same Troy long ages before, called "the rosy fingered dawn" came up over the Aegean Sea.

In a celebrated sermon on this text, the eccentric Dean Swift has remarked how modern preachers surpass St. Paul in the art of putting people to sleep, but fall far short of him in the miraculous power to restore to life. At all events in our Churches today, we have provided much more comfortable and less dangerous seats than the pew which Eutychus occupied in the Church at Troas. I am thinking, not of those who sleep, physically, in the Church, for I confess I have seen little of that, but of those who in the Church and in the Christian life, hearing the voice of Christian instruction and exhortation, and

### PETITIONS

I wish that I could always smile,  
And do the things that are worth  
while

Throughout my daily waking hours,  
When I should exercise my powers.

I wish that I could help the poor,  
Who many hardships must endure,  
While passing through the lonely  
years,  
With aching hearts and bitter tears.

I wish that I could always feel  
That ev'ry man was true as steel,  
In spreading kindness as his creed,  
With ev'ry action, word, and deed.

I pray to ever tread the path  
Which leads to righteousness, from  
wrath,  
That I may reach the Lord above,  
Where all is peace, and joy, and love.

—E. H. Diehl.

Ipava, Ill.

and shows the marks of suffering and hardship through which he had passed since first he came to Troas, when he had dreamed and had seen the man from Macedonia entreating him to come over and help him.

We would like to be able to read that sermon. No doubt Paul reminded them of his first visit and the celebrated vision, and no doubt he rehearsed for them some of the instances of his stormy career since then. If the sermon which he had preached a few days later at Miletus is a sample of what he said at Troas, then Paul spake with unwonted tenderness and pathos, for he expected to see their face no more. But of one thing we can be sure: he preached to them Christ and Christ crucified.



surrounded by Christian examples, are to all intents and purposes sound asleep.

I. Some are **asleep to God, the soul, to sin, repentance, and life beyond.** It is possible to sit in a pew and hear these things earnestly presented, take them in intellectually, in a sense accept them, and yet both will and conscience be sound asleep. Even a Paul preaching could not arouse them. The great truths which are the content of Christian preaching, these sleepers take for granted. They would be shocked to hear them doubted or denied. Yet their proclamation results in no action. The echo of them produces no determination to seek more earnestly the Kingdom of God, to confess Christ more faithfully before the world and in all things to endeavor to do His will or break the bonds of evil habit. They might say of the man who proclaims these truths as Ezekiel said the people remarked about his preaching, "Thou art become unto us a lovely song."

When the sermon is over, if it has been the truth which has been proclaimed, life follows with its own great sermon, to set the seal of confirmation upon what has been said. Sickness, peril, affliction, providence, and death, all come to say, "Hear what the preacher saith," but the sermon of life produces no more effect than the sermon in the Church. Why? Because the congregation is asleep. All these messengers come and knock in vain on the door of the man's heart. For a moment, perhaps, he may rouse up for a little, but in another moment he falls back to sleep. If Luke were to describe our congregations today, he would have to tell of not one, but many, who have sunk down into a sleep far more perilous than that into which Eutychus fell.

The great moral geographer tells how the pilgrims came into the enchanted ground, almost the last peril which they had to encounter. "I saw then in my dream that they went on till they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it; and here Hopeful began to be very dull and heavy of sleep. Wherefor he said unto Christian, 'I now begin to grow so drowsy that I can scarcely hold up my eyes. Let us lie down here and take one nap.' 'By no means,' said the other, 'lest sleeping we awake no more.'"

II. There are Christians who are **asleep to the call of Christian duty and opportunity.** The fields are always white unto the harvest but the laborers, as in the time of Christ, are few. No matter how friendly and well disposed a man may be to a cause, an army, a Church, if he is asleep he can do nothing for it, and the enemies of that cause can do their will with him. Here in this Church what opportunities there are for one who believes in the Gospel in an age of doubt; in the worship of God in an age which worships and serves the creature more than the Creator; in the Ten Commandments in an age which is foul with immorality—here in this Church, or in any Church, what an opportunity to witness for Christ and the Kingdom of God! After the great battle at Agincourt, the victorious English king Henry V, spoke

of those who, then asleep in their beds at England, would regret that they had not shared in the victory of that day. In the Garden at Gethsemane, Peter and James and John slept when they might have watched with Christ. When He came the

### THE CROSS OF CHRIST

By Mrs. Catharine Smith Brown

"Must Jesus bear the Cross alone?"

'Tis noon, and climbing very slow,  
The small procession wends its way,  
I ask, "O Christ, where dost Thou go?"

He answereth faintly—"Calvary."  
His cross rests heavily on His back,  
Yet from the load He dare not part,  
E'en though He fainteth in His track,  
And suffers from a broken heart.

"And all the world go free?"

Look ye! He cannot bear the load,  
He fainteth and is nigh to death;  
Yet Roman soldiers on the road,  
Dare drive Him long as He hath breath!

O! is there no one in the crowd  
To bear the Cross and leave Him rest?

In agony He crieth loud,  
"O God, why put me to this test?"

"No, there's a cross for everyone."

But God forsaketh not His Son,  
For from that crowd upon the trail  
There cometh forth an humble one;  
To take the Cross he doth prevail.  
O wondrous faith, O happy one!  
To share the Cross of Christ with Him,

To help God's only begotten Son!  
What joy it must have given him.  
There are more crosses yet today,  
Which either you or Christ must bear,

Plod bravely on and hear Him say,  
"Come, and let Me thy burden share."

"And there's a cross for me."

O Christ, who died on Calvary,  
O Christ, who died to set me free,  
Help me, dear Lord, my Cross to bear,  
Until that home in Heaven I share!

third time and found them sleeping, Christ said, "Sleep on, now, and take your rest." In the days to come these Apostles could preach for Christ, and two of them at least could die for Him, but never again did they have an opportunity to watch with Him in His agony. That, because of their fatal sleep, was forever lost.

III. Others are asleep to sin, or asleep to the fact that they are slowly being bound by a chain of evil habits. Some-

times I hear of a moral breakdown which reveals a long process of moral decline and deterioration. It may be a long and dark period of transgression. Then, always the question comes to me, How could that person have continued in such a course, and at the same time listened with apparent approval and delight to sermons in which the preacher reasoned with them of righteousness and temperance and judgment to come. The only explanation is that they were morally and spiritually asleep. Jonah slept comfortably down in the hold of the storm-driven vessel, while the crew and the other passengers up on the decks were beseeching whatever gods they worshiped, to save them out of their distress.

When I hear of the death of someone to whom I have preached, the question at once comes back to me, that man was in Church a Sunday ago, two Sundays ago. What was I preaching? What did he hear? Poetry? literature? contemporary politics? world peace? Or did he hear the invitation to make his peace with God and repent and believe on the Lord Jesus Christ? When I hear of the moral lapse of someone to whom I have preached, I ask myself, What did he hear? Was he warned of the subtle foe who ever waits to cast us down and did he hear of that faithful Friend who comes to seek us when we have sinned and whose blood can wash us whiter than snow? If I can answer yes to those questions, then my conscience is clear.

While men slept, the Saviour said, the devil sowed the tares. Burglars sometimes chloroform the householder, and then, when they have cast him into a deep sleep, they spoil his goods. So the adversary of souls deals with men. He casts them into a sleep, or he gives them a false sense of safety, the conviction that while this might happen to someone else, it could never happen to me. One of the most dangerous of temptations is to think that we are not tempted. Erskine spoke the truth when he said that he preferred a roaring lion to a sleeping devil.

It is not the preacher's task to say soft and comfortable things, to cast men into a deep sleep. It is his task rather, to arouse them out of their slumber, to say those words which brought St. Augustine to Christ, "It is high time to awake out of sleep. The night is far spent, the day is at hand." It is his task and duty to go down where men are sleeping, as the captain on Jonah's water-logged ship went down into the hold and called to the slumbering prophet, "What meanest thou, O sleeper? Arise, call upon thy God."

How often this word, sleep, appears in the teachings of our Lord. In what was in some respects His greatest parable, He told of the five virgins who were excluded from the marriage feast when the Bridegroom had come. The thing for us all to remember is this: these persons were not scoffers, nor evil doers, in the sense of gross sin. Neither were they the enemies of the Bridegroom, Who is Christ. They had announced themselves as His friends. They had started to help celebrate His wedding. But on the way they fell asleep.

## The Happy Hour

By "NOW AND THEN"

One fine spring evening, when men and women were hurrying home and rejoicing that the day's work was done, the Prophet entered the electric car and sat behind a very pretty young woman whose packages indicated that she was reserving a seat for someone, and when the car stopped at a factory the "someone" entered the car.

The young woman smiled happily as a fine looking mechanic removed the packages and sat down beside her. He was also

happy, and as the car continued on its trip the woman told of the day's adventure.

The coat cost \$25. It was perfectly lovely. The hat was a dream and cost only \$5.98. The dress was charming and cost \$12.50. Three pairs of silk stockings cost \$2.50. The shoes were a bargain and cost \$4.98 and fit perfectly. And there were some other things she whispered to him.

The husband was as eager to learn all about the purchases as the young wife was

in describing them to him, and he said, "I am so glad you did so well." And she said, "And I have \$15 left, and now we can soon save enough to buy your spring suit." But the husband protested that he did not need a new suit; that his old suit was good enough. "No, dear," she said; "I couldn't be happy with all these beautiful things if you did not get your new suit." And when they got off in that section of the city where rents are not high, the Prophet felt



happy. He had overheard the discussion of one of the happiest hours that can come to any husband and wife working lovingly together: the hour when weeks of labor, saving, planning, talking, counting, finds fruition in the possession of the long-desired things.

And the Prophet thought of the many young people who think they must have much money before they can enjoy life, not knowing that as soon as they can secure the things they desire without sav-

ing and counting and planning, much of the joy of life flees away. And the Prophet felt sorry for these two happy young people when the day would come that they would no longer need to save, and count and talk and plan to receive the things the heart desired.

And while things come now somewhat easier for the Prophet and Prophetess, he could not help but think of the days when they had to save, and count, and talk and plan to get their heart's desire and their

happy hour, and he felt sad because such happy hours were now in the past. But he rejoiced that they had had them, and he did not lament because he and the Prophetess had not possessed much money, because he knew full well that the happiness of the hour of achievement when there is no toil, no counting, no saving, no planning, cannot be compared to the happiness of the hour of achievement which cost toil, and saving and counting and planning and talking.

## Ad Astra Per Aspera

(To the Stars Through Difficulties)

A Phi Beta Kappa Poem

Read by Rev. Dr. Thomas W. Dickert, pastor of St. Stephen's Reformed Church, as retiring president at the banquet of the Phi Beta Kappa Association of Reading and Berks County, at the Wyomissing Club.

### I.

The motto of our noble band  
Of seekers after higher truth  
Has proved to be the beckoning hand  
To many an ambitious youth  
To scale the heights of Wisdom's land,  
Which only few can reach, forsooth.

### II.

For only those who pay the price  
Can Wisdom's precious boon secure,  
On those who make the sacrifice  
The prize to win that shall endure,  
This Goddess looks with favoring eyes,  
And final victory doth assure.

### III.

But many an alluring path  
Tempts one to leave the rugged way,  
Which leads to heights where Wisdom hath  
Eternal, undisputed sway;  
And where there is an aftermath  
Of glory that endures for aye.

### IV.

Seductive voices call the young  
To pleasure, luxury and ease,  
As sirens called, with luring tongue,

Ulysses, sailing foreign seas;  
But those who yield shall pass unsung

### V.

Beyond the pale of mysteries,  
To those whose unrelenting toil  
And arduous efforts to excel,  
Who often burn the midnight oil,  
With struggles none but they can tell,  
Stern Wisdom yields the precious spoil  
Which compensates their efforts well.

### VI.

The stars are glimm'ring in the sky  
To mark the goal which must be sought.  
But difficulties, mountain high,  
Conspire too oft to set at naught  
The efforts with which students try  
To reach the heights with danger  
fraught.

### VII.

The glorious host who have achieved  
Are camped about them though unseen,  
As was the army, unperceived,  
About Elisha as a screen,  
By which God's prophet was relieved,  
And heart and mind were kept serene.

### VIII.

Their spirit and example live  
To bring them courage in their task;  
And constant inspiration give  
As great as they could wish or ask,

Which spurs them eagerly to strive,  
In Wisdom's rich reward to bask.

### IX.

A veteran host has passed away,  
Whose places we now occupy  
To carry on in this great day  
As they did in the years gone by;  
And may we prove as true as they,  
Until we're summoned from on high.

### X.

But new recruits our ranks must fill  
To keep the Brotherhood alive;  
Alert in mind and strong of will,  
For Wisdom's treasures must they strive.  
The eternal stars beckoning still  
Where only those who dare will thrive.

### XI.

"Through hardships to the stars" is now  
Our motto, as it was our sires';  
It is as solemn as a vow,  
A motto which the soul inspires  
To face life's task with gleaming brow,  
Though leading on through floods and  
fires.

### XII.

To thee, Phi Beta Kappa, dear,  
May all thy sons and daughters prove  
A band both faithful and sincere,  
And worthy of thy constant love,  
Till struggles all are ended here  
And Wisdom's crown secured above.

## The "Back to the Bible" Movement

By GEORGE ARNOLD

Why is it that people do not take the same interest in Church services today that they did twenty-five years ago? That question was discussed at a special meeting of the Presbytery of Jersey City, N. J., a little over a year ago. It was felt that one of the principal reasons was the fact that the Bible itself is not being used in our Churches as it used to be. As a result, there was inaugurated the "Back to the Bible" movement.

The general purposes of the movement, stated on a printed card which interested pastors or laymen may sign and return to the secretary, are as follows: 1. Bibles in every Church pew, to be used following the minister in the reading, by his request. 2. A Bible being used by every Sunday School pupil. 3. A Bible being read daily in every home.

In studying this subject from a layman's standpoint, I found only six Bibles in our entire Church auditorium. The one in my own pew was printed in 1860 and in small type.

The "Back to the Bible" movement has met with hearty approval from those of our Church leaders who have heard about it, and it has also been endorsed by several General Assemblies of the Reformed and Presbyterian Churches, as follows: The 141st General Assembly, Presbyterian

Church, U. S. A., in St. Paul, Minn., May 26, 1929; The 71st General Assembly of the United Presbyterian Church of North America in Pittsburgh, Pa., May 31, 1929; The Reformed Presbyterian Church of America in its 100th Synod Session, Winona Lake, Ind., June 11, 1929; The Reformed Synod of America in its 123rd Session in Holland, Mich., June 8, 1929; The 13th General Assembly of the Pan-Presbyterian Alliance in its Western Assembly in Boston, Mass., June 26, 1929.

Many laymen are convinced that the time has come when we should return to the devotion of our forefathers in the use and study of the Bible. If the congregation follows the minister at his request in reading in concert from the Bible the people will have a greater interest in the services. The book racks in most of our Churches unfortunately contain only hymn books. We feel that the Bible and not hymnals should be used in reading the Scripture. God's Word should be primary and supreme. Let us place the Bible in the hand of every student in the Sunday School, and also request that the Bible be read daily in every home. If the Bible is not used in the Churches, we need not expect it to be read in our homes.

It was my privilege, in company with a number of friends, to attend the General

Assembly of the Presbyterian Church which met in San Francisco three years ago. We were away from home about five weeks and as we crossed the continent we found a Gideon Bible in every room of all hotels where we stopped, but only hymn books in the book racks of our Presbyterian Churches where we worshipped; and we said, "No wonder there is a crime wave sweeping over our country."

Since that time the writer has been appointed on the Committee for Men's Work by the Presbytery of Jersey City, and this is our vision—to emphasize the importance of a more general use of the Bible. Several of our Churches have adopted this use of the Bible with marked success in the spiritual life of the Church and the movement is spreading through the sister denominations. Our Churches here that have taken up the "Back to the Bible" movement have found no difficulty in getting enough Bibles for their entire Church. The people seem to be conscious of this great need, and anxious to have a part in this very important work. With a simple announcement from the pulpit, the money came in unsolicited from unexpected sources.

Several Churches in New Jersey have succeeded in putting the Bible back into their pews. One pastor says that he can see a definite spiritual advance among the



members and therefore a far greater usefulness in the whole life of the Church for Christ. There was a gradual deepening of faith in the Bible as the Word of God and therefore the members grew in their faith in Christ.

The Paterson "Morning Call," a few weeks ago, gave the following report of a gift of Bibles to his Church by a layman in memory of his mother. This is the best and most abiding kind of memorial that any one could think of, and it may be a suggestion to others. The interesting account follows: "Bibles have been placed

in every pew in the First Presbyterian Church, the gift of Herbert H. Clark. The Rev. Louis Vanden Burg explained yesterday the gift as follows: 'Bibles in every pew of the Church is the beautiful and appropriate way by which the life and works of Mrs. Catherine Van Winkle Clark are commemorated by her grandson, Mr. Herbert H. Clark. Mrs. Clark, as Catherine Van Winkle, became a member of our Sunday School not many years after its formation. Her life extended from 1816 to 1873, full of good work and devotion to the cause of her Lord and Master, and no

better way of conserving her memory could well be conceived than the one adopted by her grandson.'

We should have God's Book on God's Day in God's House and claim God's promise: "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

(Information and printed matter will gladly be supplied by the Back to the Bible Movement, 156 Fifth Avenue, New York City.)

## The City of London Welcomes Dr. John R. Mott

By H. W. PEET

*The Archbishop of Canterbury Describes Him as "The Best Cosmopolitan I Know"*

"He is the best cosmopolitan I know. He is the temporary citizen of every country and the honorary member of every Church." This was the description given of Dr. John R. Mott, chairman of the International Missionary Council, by the Archbishop of Canterbury at a largely attended meeting at the Mansion House, London (on April 3), when he was accorded a civic welcome to the City of London by the Lord Mayor. Dr. Mott is visiting England specially to consult with mission boards and with important groups of laymen. He will also be paying special visits to the universities.

The Lord Mayor of London, Sir William Waterlow, said that Dr. Mott was welcomed because of his outstanding place in the leadership of the Christian Church, and also because he was a distinguished visitor from the United States. He thanked God for the clear understanding which existed between the governments of both nations with regard to peace.

Amplifying the description he had given of Dr. Mott, the Archbishop of Canterbury

said no one could get a better education in an international outlook than by an hour's conversation with Dr. Mott, and no one had done more to bring this outlook into the Christian life than Dr. Mott. He had encouraged and strengthened that unity they all desired by showing that it was when Christian men came face to face with the large and pressing problems of world life that they realized the littleness of their divisions and the greatness of the need of their common effort.

It is not often that Dr. Mott allows himself to lighten what he has to say with anecdote. But he relaxed to repeat a verse about himself scribbled on a menu card by the Dean of Westminster, to whom he had been telling the story of his travels. This ran:

The wide world traveller,  
The whole world's guest,  
The end of his life—  
The beginning of his rest.

"I cannot say about the last part," he remarked, "but I can accept the first." Dr.

Mott also declared that he had considered putting a placard at the foot of his bed to remind himself in which country he was. "When I awake I seriously have to ask myself whether I am in Brazil, New Zealand or Finland—or elsewhere!"

The forces of Christianity and other constructive agencies are facing an unprecedented situation, he said. The titanic forges that had been working overtime had made the world molten. In all parts of the world there is a growing interest in religion, manifested in inquiry, criticism, discussion, and constructive planning. He was convinced that this was all for the good. It was a proof to him of a rising spiritual tide.

The American Ambassador, General Daves, said that if they had a truly Christian outlook they could never have anything but a world outlook. Society and humanity were fortunate in having Dr. Mott, who had the quality of natural leadership. Through his choice of service he had made countless men live a better life.

## Can the Church Recover Pentecost?

By REV. CHARLES L. GOODELL

*Executive Secretary, Commission on Evangelism, Federal Council of the Churches*

The movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from most other movements in the Church in being carried forward without external organization or machinery, with no setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the Churches into a deeper personal experience of religion and a more receptive attitude toward the Spirit of God.

It would be a dismal nineteen hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale or speculating concerning the attending circumstances of a manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost but an actual experience of Pentecost itself that the Church is needing. At the beginning of the Church, the Master said it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transform-

ing power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame—the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied—the experience of the present reality of God—should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the Churches wait for it, in meditation and prayer and consecrated purposes, during these days which are just ahead, until in answer to their sense of uttermost need the infilling of the Holy Spirit shall be an accomplished fact? Then every Church might receive a Pentecost of its own. Why not, during these fifty days of Pentecost, lay aside as a secondary thing the routine of administration—the hewing of wood and the drawing of water—and a thousand little

things which, though good in themselves, are not of primary importance?

We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from on high that could change the first company of frightened disciples, who were meeting behind closed doors even after the Resurrection, to a company of militant men and women who went out to conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It is the very thing of which, above all else, the Church is in dire need today.

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! You see an engine standing "dead" on the track, but when the water is heated to the boiling point it fairly quivers with power. Not otherwise will it be with Churches that become conscious of the Divine power to which Pentecost bears witness.



# NEWS IN BRIEF

## NOTICE

The 105th anniversary of the Theological Seminary at Lancaster, Pa., will be held May 4 to 7, 1930. The baccalaureate sermon will be preached on Sunday morning at 11 o'clock in Santee Hall by Professor Irwin Hoch DeLong, D.D. The sermon to the graduating class will be preached on Tuesday evening at 8 by the Rev. Dr. Douglas Horton, of Brookline, Mass. At the meeting of the Historical Society on Wednesday morning at 9.15 the Rev. Henri L. G. Kieffer, D.D., will read a paper on the diaries of his father, the Rev. J. Spangler Kieffer, D.D., LL.D. At 10.45 the Alumni Association will meet and at 11.30 the graduating exercises will take place. The alumni luncheon will be at 1 P. M. of commencement day in the Seminary refectory.—George W. Richards, President.

## CHANGE OF ADDRESS

Rev. Jacob W. Getz from Lock Haven, Pa., to 136 East Third St., Mount Carmel, Penna.

Rev. H. A. M. Holshouser from 810 Lincolnton Rd., No. 2, to 1101 Innis St. (West), No. 1, Salisbury, N. C.

Rev. H. N. Smith from New Philadelphia, Ohio, to 283 E. Main St., Carrollton, Ohio.

Rev. Paul V. Taylor from Hunan, China, to Central China College, Wuchang, Hupeh, China.

Rev. Wm. O. Wolford from Palmerton, Pa., to Alburtis, Pa.

## THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1930

**Subject**—"The Place and Power of the Church Paper in the Christian Home."

**Length**—Not over 3,000 words.

**Time**—All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Board of Christian Education, by Children's Day, June 8, 1930.

**Eligible**—Any minister or member of the Reformed Church in the United States.

**Instructions**—(1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans or experiences which have actually proved fruitful are of more value than theories which have not been tried.

**Prizes**—First Prize—\$100

Second Prize—\$50

Congregations in need of some one for supply or regular pastoral duties may communicate with George F. Kunkel, R. No. 1, Bath, Pa.

Dr. Wm. U. Helffrich, of Christ Church, Bath, Pa., does some attractive and artistic printing as a part of his busy ministry, and the programs of his Lenten and Easter services look particularly good.

The W. M. S. of West Susquehanna Classis will convene in St. John's Church, Williamsport, Pa., Rev. W. C. Rittenhouse, pastor, Tuesday, May 13. Mrs. L. L. Annawalt will be the guest speaker.

President J. M. G. Darms of the Mission House, was the speaker of the Wausau, Wis., Theatre, at the Noon Lenten services April 16, 17 and 18. "The Christ We Need Today" was his theme on all these

occasions and the average attendance was one thousand.

The Cedar Crest College Club of Philadelphia was entertained at a luncheon at Hotel Allen, Allentown, Pa., on April 2, as guests of Mrs. Charles Neuweiler, Mrs. A. C. Fellencer and Mrs. A. H. Balliet; 27 members attended. Miss Madie Lee Walker, dean of the college, gave a very interesting report of the Liberal Arts College Conference she had attended at Stephen's Hotel, Chicago, Ill., Mar. 18-20.

Faith Church, Phila., Pa., Rev. Elmer E. Leiphart, pastor, received 57 new members in their Easter ingathering; 20 by confirmation, 12 by renewal, and 25 by letter. The membership of this mission Church, which was organized less than a year and a half ago, now numbers 289, representing 18 different denominations. A fine Gothic Church is in process of erection, for which the cornerstone will be laid April 27, at 11 A. M.

St. Paul's Church, Westminster, Md., Rev. Harry Nelson Bassler, D.D., pastor, issued a most attractive Holy Week and Easter program. Services were held every evening of Holy Week. Holy Communion was administered Easter Day. The 8-page Easter program contained meditations for Holy Week and a challenge to the members for loyalty to the Church.

Zion Church, Millersville, Pa., Rev. Wm. T. Brundick, pastor, has paid its Ministerial Relief in full. The Boy Scouts planted a tree on the campus of the State Teachers' College. Twelve new members were received Palm Sunday, 6 by confirmation, 4 by letter and 2 by reprofession. The choir rendered a cantata, "That Easter Dawn." Rev. George Whitmore, a former pastor, assisted in the confirmation service.

In St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, confirmation services were held Palm Sunday evening. Holy Week services were held Tuesday, Wednesday, Thursday and Friday. "Olivet to Calvary" was presented by the choir on Good Friday evening. An Early Dawn service was held Easter morning. Holy Communion was administered morning and evening. The S. S. Easter festival was held Easter evening.

In Bethany Church, Ephrata, Pa., Rev. George Taylor Fitz, pastor, the confirmation service was held Good Friday evening. A Dawn service was held Easter Day. Holy Communion was administered at 10.30 A. M. The S. S. Easter service was held in the evening. The choirs of Bethany Church and the United Brethren Church are uniting to present their second cantata on Friday evening, April 25, under the direction of Mrs. Marie R. Good, Mrs. Adelaide S. Newcombe and Mrs. Miriam K. Wertsch.

In the Conyngham, Pa., Charge, Rev. Perry L. Smith, pastor, Holy Communion was observed Palm Sunday. A very artistic Easter number of "The Ten Minute Call" was prepared. The catechetical class numbered 13. On Palm Sunday the three messages were brought to Mr. G. Koyama, a student in Union Theological Seminary and Columbia University. Easter services began with a Union Dawn service held in the Methodist Church, Conyngham. In the evening the Christian League presented an Easter play in Christ Church.

In the St. Andrew Church, Allentown, Pa., Rev. Robert M. Kern, pastor, the Sunday Lenten preachers have been: Revs. R. F. Reed, Wm. F. DeLong, D.D., J. P. Bachman, C. Borman, Frank H. Moyer, J. G. Rupp, D.D., Paul S. Leinbach, D.D., and Prof. H. R. Ruch. During the pastor's ill-

ness the members have been exceedingly kind and thoughtful. Revs. F. H. Moyer, J. P. Bachman and C. D. Kressley are taking care of the pastoral work of the charge, and the pulpit will be supplied regularly by guest preachers.

In First Church, Salisbury, N. C., Rev. B. J. Peeler, pastor, the month of March was the best in attendance upon all the services of any during the present pastorate. The Sunday School averaged 279 and ran as high as 309. Morning worship averaged 255 and ran as high as 267. Evening meetings averaged 143. Palm Sunday the School reached the new high mark of 325: morning worship, 276; evening meeting, 193.

Dr. Ambrose M. Schmidt spent Easter Sunday in the city of Washington, D. C. In the morning he made an Easter address to the Sunday School of Grace Church, and at the 11 o'clock service assisted Dr. H. H. Ranck in the Communion service. During the afternoon he made the closing prayer at a patriotic service held by the Daughters of the American Colonists in Arlington Cemetery. Dr. Schmidt's sister, Mrs. Catherine E. Nagle, made the presentation address as the district regent of the society.

The spring meeting of the Men's Social Union, Philadelphia, will be held on Tuesday evening, April 29, at 6.30 P. M. in Christ Church, on Green St., below 16th. The dinner will be followed by a program consisting of several brief addresses by guests. The speaker of the evening will be Dr. Arthur C. James, of the St. Andrew M. E. Church, Philadelphia. Mr. Samuel Read will render several selections on the xylophone. Members and prospective members are urgently requested to be present.

At the funeral of Dr. David Van Horne, held on Wednesday, April 16, the services were in charge of Rev. Mr. Mains, pastor of the Dutch Reformed Church of Amsterdam, in which the services were held. He spoke on a text that Dr. Van Horne had selected, "If a Man Die, Shall He Live Again?" Central Theological Seminary was represented by Dr. H. J. Christman, who delivered an address. Rev. Harold B. Kerschner was present as a representative of First Church, Phila., Pa., who read resolutions prepared by the Board, and offered prayer. Interment was made at Amsterdam, N. Y.

Rev. E. Roy Corman was installed Wednesday, April 16, as pastor of Trinity Church, Wilkinsburg, Pa., to succeed Rev. Dr. Harry N. Bassler. Rev. J. Grant Walter had charge of the installation and the addresses of the occasion were made by Revs. Frank L. Kerr and Howard F. Loch. Rev. and Mrs. Corman have entered upon the work under delightful auspices and are looking forward to a most successful ministry in this active and progressive congregation. The new parsonage has been greatly improved and made into a comfortable and delightful home. On Tuesday of Holy Week, Rev. Mr. Corman was the speaker at the Union services at the Rowland Theatre, held under the auspices of the Church Federation of Wilkinsburg.

There has been some time devoted to certain improvements in and around the old historic Tulpehocken, Trinity Church, near Myerstown, Pa., Rev. Morgan A. Peters, pastor. Reopening services are announced for April 27, with Sunday School night Thursday, May 1; confirmation and preparatory on Friday, May 2; Holy Communion, May 4; May 11, there will be a presentation of a flag and in



connection with the coming Feast of Roses there will be the unveiling of a tablet presented to the congregation by the Historic Commission of Pennsylvania. This Feast of Roses service is regularly held on the second Sunday in June, which falls this year on the 8th.

St. Paul's Church, Butler, Pa., Rev. F. R. Casselman, pastor, distributed very artistic programs for the Easter season. At the Lenten mid-week services messages were brought by the following guest preachers: Revs. S. W. Beittler, S. C. Gamble, Frank Hiack, J. R. Rankin, and George C. Miller. At the Lenten Sunday evening services the pastor used moving pictures portraying "Men Whom God Used," Pasteur, Livingstone, Edison, Bunyan and John Wesley. Services were held in Holy Week. Holy Communion was administered Good Friday evening and Easter Day. In keeping with the Pentecostal celebration, the pastor has planned services for the 7 weeks from Easter to Whitsunday, taking as his themes, for Sunday mornings: "Epochal Events in the Apostolic Church"; Sunday evenings, "Night Scenes in the Apostolic Church"; and for Wednesday evenings, "Books of the Apostolic Church."

At the Paul Sunday morning services, a painting, "Come Unto Me," was dedicated in the Church of the Ascension, N. S., Pittsburgh, Pa., Rev. H. L. Krause, pastor. The painting was the work of Thos. E. Lagatolla, of Pittsburgh, and was made possible through a gift from the estate of the late elder, Chas. A. Muehlbronner, who served his Church until death, as an officer of Consistory for a period of 16 years. The unveiling was performed by Miss Florence E. Tipper, a granddaughter of the deceased. The pastor recited a number of religious poems of his own composition in which he developed 2 ways that the painting might be an aid in worship; 1, What the Christ may say to us; 2, What we may say to the Christ. The painting represents the Christ extending His arms in tender compassion. The draperies are done in a quiet gray, with a watermelon-red hood hanging over the left arm. The borders are worked out in quiet tones of gray-brown stenciled to represent tapestry. Visitors are welcomed in the Church at any time during the day to see the painting.

Rev. John S. Hollenbach was entrusted with the promotion of Stewardship, and especially of the Stewardship Essay and Poster Contest in Maryland Classis this year. That the whole Classis took the matter seriously, and that the Classical Missionary and Stewardship Committee co-operated in every possible way is shown by the report of the contest, which is published in the bulletin of the Classis: "The Missionary and Stewardship Committee spent Thursday, March 27, reading the essays submitted and making awards. It was a busy day inasmuch as there were 45 essays to read. There was keen competition. The essays were all excellent. We congratulate every young person who wrote an essay. It was time well spent, and even though all were not winners it was abundantly worth while. We say let us have more essays next year. The Classis had offered \$2.50 for the best, and \$1 for the second best essay in each group." These prizes were awarded to 10 young people representing 7 different congregations of the Classis.

In Christ Church, Sharpsburg, Md., services were held during Holy Week, beginning with Palm Sunday. Preparatory service Friday evening. One person baptized and confirmed. The Holy Communion on Easter. Good congregations attended. The congregation, one of the Mt. Moriah Charge, has been without a pastor for some time, yet service has been held regularly, students from the seminary conducting. This is not a large congregation, but there is here a band of earnest, devoted

workers; an active Sunday School, and C. E. Society; a Woman's Bible Class numbering 26; a Men's Bible Class of 46, with an average attendance of 34. The people are ready and willing to work, and with a good leader the congregation would be a power in the community for the Kingdom. The women of the Bible Class have procured and placed in the Church a cross and vases for the altar; several sets of hangings for the different seasons of the Church year. The congregation was organized in 1831, the Church built in 1832; remodeled in 1890. After the Battle of Antietam in 1862, the Church was used as a hospital. The following ministers have served the charge: Revs. John Rebaugh, John W. Hoffmeier, Albert Dole, Robert Douglas, M. L. Shuford, W. A. Gring, A. C. Geary, B. R. Carnahan, Philip Harner, J. Clinger. The Christ Church is one of the oldest congregations of the Reformed Church in Washington Co., Md., and one of the two oldest in Sharpsburg. There is a fine field here for work, and with a good leader could be made a center of great good. Dr. Charles A. Santee was the guest preacher for the Easter season.

In the Stone Creek, O., Charge, Rev. H. N. Smith, pastor, the S. S. of Jerusalem Church sent 2 treasure chests to the Philippines. The S. S. purchased the boxes and books and the primary and junior classes took great delight in filling the boxes. Mrs. R. W. Leich, of Dayton, visited the charge in March and spoke to the G. M. G. of Jerusalem Church. The C. E. Society recently sent \$10 to the Hungarian Reformed Church of Vintondale, Pa., which lost its building by fire. The Ladies' Aid Society of Stone Creek Church subscribed for "The Christian World" for every family in the congregation. (Isn't this a suggestion for Ladies' Aid Societies in the territory where the "Messenger" is the official organ?) This meant a good deal for this society and they are to be commended for it. The pastorate of Rev. Mr. Smith closed April 1. Communion were celebrated Mar. 23 and 30. A goodly number were present to partake of the sacrament and wish Rev. Mr. and Mrs. Smith Godspeed in their new field of labor. At Stone Creek, 1 new member was received; at Jerusalem, 2; 8 children were baptized. During the pastorate of 3 years, 120 members were received; 293 sermons preached; 21 addresses made; 23 marriages performed; 51 funerals conducted; 111 catechetical lectures delivered; 1,010 pastoral visits made; 8,300 miles traveled. On the evening of Mar. 30, Mr. E. T. Butcher, of Heidelberg University, was at Jerusalem Church and showed pictures of Heidelberg, thus acquainting the people better with their institution. The Ladies' Aid Society of Stone Creek had a farewell party for Mrs. Rausch and Mrs. H. N. Smith, and presented each with a fine jardiniere and pedestal. The pastor is grateful for the many kindnesses shown them during their pastorate and trusts that another shepherd may soon be found to lead these people.

In Christ Church, Bethlehem, Pa., on Palm Sunday, Rev. W. H. Bollman, pastor, confirmed 36 catechumens. After making their public confession of faith, the pastor called them in groups of four to receive the blessing individually. At 5.30 the Truth Seekers' Bible Class, Mrs. Harry Yotter, teacher, served a reunion supper to the 3 classes confirmed during Rev. Mr. Bollman's pastorate. There were about 80 guests. At 6.30 the young people were addressed by their pastor and James Frey, president of the Intermediate C. E. and representative of the first class, 1928. The evening Church service was a reunion service of the confirmation classes. The class of 1928 has a membership of 21, 20 of which were present, the classes of 1929 and 1930 have a membership of 15 and 36, respectively. All were present. After the sermon, the pastor called the roll by

classes. Each one responded with the Bible verse that was given him as a life motto at confirmation time. The evening services during Holy Week were as follows: Tuesday, "The Passion of Our Lord" in scripture and song; Wednesday, preparatory service; Thursday and Friday, the celebration of the Holy Communion. For those members unable to attend communion during the week the sacrament was administered after the service on Easter morning. A total number of 695 partook of this Eastertide Communion. A passion devotion was held at 2.30 on Friday afternoon. This was the second one held and a very noticeable increase in attendance shows that people are realizing its spiritual significance. The Easter morning service was a regular praise and preaching service, with one exception: the reception of 34 new members, 20 by letter and 14 by confession. The sermon topic, "The Dawning," the singing of the great Easter hymns and the splendid anthems sung by the choir, gave inspiration to an unusually large congregation. The evening service was a beautiful climax of Lent and Eastertide. The choir, under the direction of David Griffith Samuels, organist and choir-master, gave an Easter musical service. "Hosanna" by Grainer was sung, with Mr. Raymond Young as soloist. Mrs. Evelyn Keen sang "Easter Dawn" by Harker, and Mr. Walter Laubach sang "Open the Gates of the Temple" by Knapp. The choir members in large numbers have been most faithful in attendance at the Lenten and Holy Week services and have done much to add to the spiritual atmosphere. The Brotherhood rendered some delightful service, including the transportation of aged and infirm members to and from services and the singing of Easter carols at dawn, under the direction of Mr. Weston Mease. A group of Intermediate C. E.'s also went caroling, giving joy to many sick and shut-in members. From Bermuda to Bethlehem — beautiful and fragrant Easter lilies. They were the gift of the Misses Barbara and Rosalie Hollis, natives of Bermuda. The Misses Hollis are staying with Mr. and Mrs. D. G. Samuels while studying in Bethlehem. Both the pastor and the Consistory, as well as the members of the Church, feel very much encouraged by the continued Church attendance. The records show that the average attendance for the first quarter of 1930 is: morning service, 404; evening service, 305.

## CHURCH FURNISHINGS

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Have you marked down the dates for the Summer School of Religious Education at the Lancaster Theological Seminary? If not, be sure to note that the dates are June 30 to July 11.

One of our institutions reports gifts of \$1,100 recently received from "Messenger" readers, which would not have been received had we not printed the messages from that institution. But that is what the "Messenger" is for, and we are grateful to receive occasional recognition of the fact that the paper is constantly inspiring gifts for all the good work of the Kingdom.

In Memorial Church, York, Pa., Rev. Dr. Edward O. Keen, pastor, confirmation services were held Wednesday evening, April 16. Holy Communion, on Holy Thursday evening. "The Crucifixion" was rendered Good Friday evening. "Life Eternal," a cantata, was presented Easter evening. Communion was also administered at 9 o'clock Easter morning.

In St. Peter's Church, Zelenople, Pa., Rev. Dr. J. H. String, pastor, 14 boys and girls were confirmed. "The Easter Dawn" was given Easter evening by the choir. During Holy Week, Rev. W. Lamont McMillan preached Wednesday; Rev. James E. Lutz Thursday, and the pastor on Good Friday. Both the early morning and regular morning services on Easter Day were Communion services.

It was a great joy to Rev. R. M. Kern, of St. Andrew Church, Allentown, Pa., to be able to confirm his class of 25 catechumens on Palm Sunday. Pastor Kern has been seriously ill since November, and the Consistory has graciously granted him a leave of absence until next September. However, it was possible for him to attend the services on Palm Sunday and at the Holy Week and Easter Communions.

The Bible Conferences and Workers' Institutes under the auspices of the Moody Bible Institute of Chicago, will be held as follows this summer: Montrose, Pa., teacher training school, July 7-13, ministerial institute, July 14-24; Eagles Mere, Pa., July 12-20; Ocean Grove, N. J., July 21 to Aug. 3; Hendersonville, N. C., July 27 to Aug. 10; Ocean City, N. J., Aug. 3-17; Mountain Lake Park, Md., Aug. 10-24; Colorado Springs, Colo., Aug. 10-24; Cedar Lake, Ind., Aug. 17-24.

We read in the Reading, Pa., "Eagle" that of 958 youths and adults confirmed in Reading and nearby Churches on Palm Sunday, 414 were received into Reformed Churches as follows: St. Stephen's, 62; St. Mark's, 57; St. Thomas, 47; Grace (Alsace), 41; St. John's, 34; Zion's, 28; St. Paul's, 20; First, 19; St. James, West Reading, 19; Bausman Memorial, Wyomissing, 16; Calvary, 16; Immanuel, Shillington, 13; Second, 13; Trinity, Mt. Penn, 11; Olivet, 7; Oakbrook, 6, and Christ, Temple, 5.

The "Messenger" regrets to learn of the passing of another faithful worker in the Church. Elder August Schoenenberger passed away on April 14 and was buried on Good Friday at 2 P. M., in Ashland, Pa. He was elder and treasurer of Zion's Church, Ashland, for 30 years and served as vice-president of Eastern Synod, 1928-29. For many years this devoted elder accompanied his pastor, the late Dr. Isaac M. Schaeffer, to meetings of Classis and Synod, and they were inseparable companions in all good works.

In the Willow Street Church, Lancaster Co., Pa., Rev. David Scheirer, pastor, on Palm Sunday evening a choir of 45 voices rendered the cantata, "The Dawn of the Kingdom," by Wolcott, before a capacity audience. The choir is under the leadership of Mrs. John H. Hollinger, and the pianist is Mrs. H. Edgar Hess. In addition to the cantata, several extra numbers were rendered, closing with the Hallalujah Chorus from Handel's "Messiah." On the evening of April 5 the choir sang the above program at Bethany Orphans' Home, and the same program will be rendered at

the Conestoga Church on the evening of April 27.

A bronze tablet to the memory of the late Charles Eli Bronson, D.D., was unveiled on Tuesday, April 15, at the Philadelphia School for Christian Workers, 1122 Spruce Street, by the Trustees of the Institution. Dr. Bronson had been president of the school during the last seven years of his life and had also been very active in the work of the school since its inception in 1907. The address of dedication was made by Rev. Edward Yates Hill, D.D., pastor of the First Presbyterian Church, of Philadelphia, and the tablet was unveiled by Mrs. Bronson. At the same service the school dedicated its library to be known hereafter as the Charles Eli Bronson Memorial Library.

#### SERIES IS ADDRESSED TO WONDERING WET OR DOUBTFUL DRY

"A series for the wondering wet or the doubtful dry" is one way the "Christian Science Monitor" describes a group of 20 articles on Prohibition which it is to publish soon. The method of approach to the subject is indicated in the title, "Is Prohibition Worth While?"

These articles, according to the announcement, will be designed to present the underlying facts of the liquor question on a basis of fair investigation and temperate logic rather than dogmatic assertion. They are based on the premise that if Prohibition is to stand it must justify itself on a basis of reason. Thus the "Monitor" proposes to make a dispassionate analysis of all the important phases of Prohibition, social, economic, moral and governmental, believing that either the dry who has questioned a little the wisdom of Prohibition or the wet who is willing to listen to its results will be helped in this way to crystalize his opinions.

News of the preparation of such a series by the "Christian Science Monitor" carries added interest from the fact that this newspaper sponsored and published the results of the first exhaustive investigation of the economic effects of national Prohibition, the study by Prof. Herman Feldman, of Dartmouth. Samuel Crowther, writing in the "Ladies' Home Journal" recently, said, "The only man in the country who has made any real study of the economic effects of Prohibition is Professor Feldman; he has produced a creditable book which for the time being stands as an authority on the subject." These studies first appeared as a series in the "Monitor."

The "Monitor" has announced that it expects to make the coming series its most valuable contribution to the literature on this foremost of public questions in the United States. While the former series confined itself to the economics of Prohibition, the coming one will be broader, undertaking to summarize the issue from all sides in a "why of Prohibition."

Drys have been quick to take up the challenge made by Mrs. Charles H. Sabin, chairman of the Women's Organization for National Prohibition Reform, when she said in opposing Prohibition that this is primarily a moral rather than an economic question. Leaders of social welfare work in first hand contact with the results of Prohibition declared in replies published in the "Christian Science Monitor" that they considered the case amply proved from that standpoint. They demanded in turn that those who urge modification must undertake to defend liquor on moral grounds.

This incident as well as recent discussion in Congress has served to illustrate that the liquor question is far from closed. However, many new arguments may arise and all the old ones will still be open to attack and on a changing front. Two or three decades ago Prohibition was advanced almost entirely as a moral crusade. Two or three years ago emphasis shifted to its economic advantages, a subject to which the "Monitor" contributed a far-reaching survey by Prof. Herman Feldman.

Now the issue is being debated in all its phases, and to this discussion the "Christian Science Monitor" is preparing to contribute a series of twenty special analytical articles beginning on May 5 which will undertake to summarize and bring up to date the liquor controversy in its most recent phases. These articles, under the title "Is Prohibition Worth Keeping" will present the chief arguments of both wets and drys and will weigh the Prohibition question in all of its important phases, social, economic, moral and governmental.

(Send \$1 to the "Christian Science Monitor," 107 Falmouth St., Boston, Mass., to cover a subscription for the Prohibition series of articles.)

#### MINISTERIAL SUSTENTATION

Recently a minister stated that early in 1928 he raised \$200 for the Sustentation Fund. He has resigned and moved into another charge. He was very much surprised to learn that the \$200 had never been received by the Board of Ministerial Relief and that the congregation had no credit on our books for the \$200.

The treasurer of Classis received \$200 but instead of sending it to our Board, he divided it up among the different Boards and used the entire amount for the Apportionment and our Board received \$20 for Relief and nothing for Sustentation.

Ministers and treasurers of our charges should send all money intended for the Sustentation Fund direct to Rev. Eugene L. McLean, Treasurer of the Board of Relief, 1505 Race Street, Phila., Pa.

You cannot depend on some treasurers of Classes to forward your Sustentation Funds; send it direct. Get your receipt from this Board and then you will know when you have completed your quota of \$5 per member for the Sustentation Fund.

—J. W. Meminger, Secretary.

#### MOTHER AND DAUGHTER WEEK

May 11-18, 1930

Very fine program materials have been prepared. The theme for the week is to be, "Mothers and Daughters on the Adventure of Life."

The following materials are ready.

1. **A General Descriptive Leaflet**—This is a general leaflet describing all the plans and telling about the other materials and the way in which they may be used. The low price will provide for wide distribution. Includes new and unique plans for the banquet.  
—6 pages. Price 2c each, or \$1.50 per hundred.
2. **A Mother and Daughter Worship Program for Mother's Day**—This can be used in any Mother's Day observance. Every person participating should have a copy.  
—4 pages. Price 1c each, or 75c per hundred.
3. **Mother and Daughter Songs**—To be used at the banquet or other similar social occasions. Every "banqueteer" can be supplied at such a low price.  
—4 pages. Price 1c each, or 75c per hundred.
4. **After Mother and Daughter Week—What?**—This pamphlet deals with the heart of the matter. It has suggestions for an all-year program of Mother and Daughter activities, discussion groups, etc. Quite necessary if there is to be the right "follow-up."  
—6 pages. Price 1½c each, or \$1.25 per hundred.

Sample set 10c.

Send order, accompanied by cash, to  
The Young People's Department  
1505 Race St., Philadelphia, Pa.

#### NORTH JAPAN COLLEGE COMMENCEMENT

Probably the most beautiful and encour-



aging commencement in the history of North Japan College was held on March 12. There were 84 graduates from the Middle School, 83 from the College, and 6 (including the first woman graduate) from the Seminary, making altogether 173, the largest total ever graduated. The quality of the graduates averaged unusually high. Of the 173 graduates, 83 were baptized Christians, some of them the most earnest ever sent out. The total number of graduates (not counting any names twice) is now 1,852.

But the most encouraging feature of all was a brief but remarkable address by the new governor. He spoke with deep and intelligent appreciation of the good that North Japan College is doing. He emphasized the value of the Christian teaching and influence of the institution, and urged graduates and undergraduates to profit by their rare opportunity. The governor's address was followed by an equally encouraging address by the president of the Imperial University in Sendai. It was all a wonderful tribute from men of highest standing. Shall we not think God and take courage?

—D. B. Schneder.

#### MEDITATIONS FROM THE GREEK CATHOLIC LITURGY

(Dr. Edgar F. Romig, pastor of the Middle Collegiate Church, New York City, selected for his Church bulletin some very suggestive spiritual meditations from the devotional treasury of the Holy Orthodox Church, the present day "Church Under the Cross.")

##### Prayer at Dawn

From the night our spirit awaketh unto Thee, O God, for Thy precepts are a light to us. Teach us, O God, Thy righteousness, Thy Commandments and Thy judgments. Enlighten the eyes of our mind, that we sleep not in sins unto death. Drive away all darkness from our hearts. Vouchsafe us the Sun of Righteousness. Guard our life from all reproach by the seal of Thy Holy Spirit. Guide our steps into the path of peace. Grant us to behold the dawn and the day with joyfulness, that we may send up to Thee our prayers at eventide.—Ancient Day-Break Office.

##### Counsel to Awareness

Christian, dost thou see them  
On the holy ground,  
How the powers of darkness  
Rage thy steps around?  
Christian, up and smite them,  
Counting gain but loss;  
In the strength that cometh  
By the holy cross.

—St. Andrew of Crete.

##### Let Each Christian Say

Prepare my shoulders for wounds and my cheeks for buffetings; and turn not my face away from the shame of weeping.—Old Slavonic of Saints Cyril and Methodius.

##### On Renunciation

Contemn riches, and thou shalt be rich;  
contemn glory, and thou shalt be glorious;  
contemn injuries, and thou shalt be a conqueror;  
contemn rest, and thou shalt gain rest;  
contemn earth, and thou shalt find heaven.—St. Chrysostom.

##### That the Cross Be Not in Vain

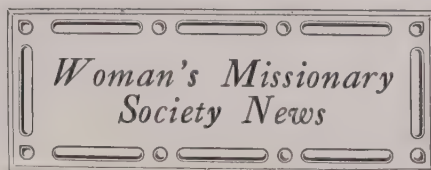
Jesus, crowned with thorns for me,  
Scourged for my transgression,  
Witnessing, through agony,  
That Thy good confession;  
Jesus, clad in purple raiment,  
For my evil making payment;  
Let not all Thy woe and pain,  
Let not Calvary, be in vain.

—St. Theocistus of the Studium.

##### A Prayer

Lord God, of might inconceivable, of glory incomprehensible, of mercy immeas-

urable, of benignity ineffable, do Thou, O Master, look down upon us in Thy tender love, and show forth towards us and those who pray with us, Thy rich mercies and compassions.—Liturgy of St. Chrysostom.



Mrs. Edwin W. Lentz, Editor  
311 Market Street, Bangor, Pa.

##### Pleasure in Work

Someone in the G. M. G. of Trinity Church, Phila., Pa., must have had a genuine case of enthusiasm — and everybody knows enthusiasm is highly contagious. It seems as though no one in the Guild has escaped its onset. Without it no one would think of writing what the counselor has written: "We're being allowed to furnish the Church 'parlor' in our new building—curtains, cushions, lamps, furniture—everything! The proverbial bee has nothing on us." Among very recent activities was the sponsoring of a 3-act play. In addition to assisting with the work in the local Church and the denomination, the Guild has been making articles to give comfort and pleasure to the lepers. Miss Bertha C. Weaver, a graduate of Ursinus College, is the counselor of this active Guild.

##### Dr. Sears in Bereavement

No one who has read the paragraph "What the City Did to a Country Lad" in the second chapter of "The Crowded Ways" will feel a stranger to the author, the Rev. Charles H. Sears. Because of this fellowship we sympathize with Dr. Sears in the very sudden death of his wife. Two weeks ago Mrs. Sears died after an illness of less than a day. This sudden bereavement, following so closely the special recognition of Dr. Sears' work as City Missionary for the Baptist denomination, has a deep note of the tragic. At that time Dr. Sears was given \$100 for each year of his service as City Missionary, a total of \$2,500, with a leave of absence for European travel. Dr. Sears, his wife and daughter were looking forward to this pleasure.

##### Thirty-eighth Commencement Exercises

We are indebted to Miss Kate I. Hansen, Music Department of Miyagi College, for the program of the 38th commencement exercises of the college. We are further indebted to Miss Hansen for the interpretation and translation of the Japanese into English. Among the dignitaries who gave addresses were the Governor of Miyagi Prefecture, the Mayor of Sendai, the president of the Government College for Men. The program of the graduating recital (English-Japanese) included 13 numbers from the best composers. In a brief note Miss Hansen says: "A strong class, unusual musical talent and every girl a Christian."

##### Fortieth Anniversary of Organization

Mrs. J. M. Mengel, president of the W. M. S. of Eastern Synod, gave an inspiring Pentecostal message at the evening service of the 40th annual meeting of the W. M. S. of East Susquehanna Classis, St. John's Church, Catawissa, April 2. The president, Mrs. C. A. Huyette, presided. Mrs. L. C. Martin, of Catawissa, led the devotions and welcomed the visitors. Mrs. Frank Roberts and Miss Grace Keller rendered a duet. Encouraging reports were received. One society and one G. M. G. qualified in the requirements for front line recognition—the Numidia-Milgrove W. M. S. and the Milgrove G. M. G. At the evening service special thought was given

## Finance Your New Church Building or Debt in 1930

1930 is the 19th centennial of Pentecost. It offers a notable opportunity to cultivate among your people a Pentecostal devotion to climax in an amazing outpouring of sacrificial gifts.

Let us explain our improved "Churchly Finance Campaign Service"; also our "Church Loyalty Crusade" program of constructive spiritual activities and stewardship education, which successfully prepares for each financial campaign.

### \$3,000,000 in 3 months

During three months to December 22, 1929, 70 churches benefited by our service.

Your church can share the \$8,000,000 or more which we will help to raise in 1930; as 144 churches shared the \$7,600,000 we helped to raise in 1929.

### Tell Us Your Needs and Problems

Ask for "Successful Reformed Church Campaigns"; "Raise Money Wisely"; "Churchly Campaigns"; "The Building Fund Campaign—a Load or a Lift"; and other free literature.

### Church Building Fund Campaigns Bureau

Albert F. McGarrah, D.D., Director  
931 Witherspoon Bldg., Phila., Pa.

to the inspiration of the Girls' Missionary Guilds—the Classical G. M. G. secretary, Miss Carrie Geiser, led the devotions, and Mrs. J. Geiser presented the front line banner to the Milgrove G. M. G. Report submitted by K. W. Bowman.

### In the Space of a Generation

Enthusiasm and reports of progress marked the 33rd annual convention of the W. M. S. of Tohickon Classis, April 8, at the Blue Church, near Coopersburg, Pa. In the audience of more than 200, were a large number of ministers. Mrs. L. L. Anwalt, president of the W. M. S. of General Synod, in an interesting but rapid survey showed the extent and the intent of the objectives of the W. M. S. Miss Carrie M. Kerschner, executive secretary, led the service of Recognition of the Reading Course; Miss Alice Traub, missionary nurse at Yochow, China, deeply stirred the audience with her report of opportunities for service through Christian medical ministry in China. In response to queries she told of inadequate equipment in our own hospital . . . the need for a refrigerator to store serums, a sterilizer and an X-ray machine. Mrs. Wm. Cogley and Miss Alice Traub were made life members of the W. M. S. of General Synod. The retiring president, Mrs. Charles F. Freeman, presided at all the sessions. Mrs. Paul Gerhart, of Telford, succeeds Mrs. Freeman as president of the Classical society. We are indebted to Mrs. H. M. Worthington for a report of the meeting.

### Giving a Chance to Ten Chinese Boys

On Sunday evening, April 6, the missionary program by the W. M. S. of Heller's Church, the Rev. F. D. Pentz, pastor, included special music by the choir, the sketch by Junior girls "At the Indian School," the reading of a letter from Miss Mary Gerhard, an account of Mrs. Hoy's work among Chinese women as witnessed by Dr. George W. Richards. The address was given by the pastor and included a report of a money gift from the S. S. teachers and officers sufficient to cover expenses of 10 Chinese boys in a day school for one year.

### At Jerusalem and Damascus

Dated March 23, Sicily, Italy, a note from Mrs. Charles K. Weaver, active member of the Schlatter Missionary Society, First Church, Easton, brings word of the enjoyable visit to the American Colony at



Jerusalem with motor trips to Damascus, Boalbek, Beirut and Haifa. Mr. and Mrs. Weaver were fortunate to have acquaintance with a Syrian family at Damascus. A visit in their home added much to the understanding of that portion of the trip.

#### THE BERGER MEMORIAL HOME FOR THE AGED

Mrs. Carrie F. Sears, who became a guest in our Home on Nov. 7, passed quietly to her eternal Home on Monday morning,

April 14. The interment was on Thursday in the cemetery at Perkasio. Mrs. Sears was a life-long member of the Reformed Church and for a number of years, at the close of her life, she was a member of Mt. Hermon.

This is our first death and so soon after we opened our doors in this work of love and mercy. While Mrs. Sears has not been well for a number of years, yet her disease was of such a nature that the physicians could not diagnose her condition. The cause of death was cancer. We are glad

that we were able to minister to her in the closing months of her life.

The notices for the third quarterly payment on the pledges are being prepared and will be mailed on the 28th. This payment will be due on May 1 and we trust that there will be the usual hearty and quick response.

On Good Friday morning we had our communion service and it was most helpful to all. Our guests are most appreciative for all that we are doing for them.

—Charles B. Alspach, Supt.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### LESSONS FROM A STAMP

**Text:** Proverbs 18:24, "There is a friend that sticketh closer than a brother."

There are many lessons that may be learned from a common postage stamp, such as the two-cent stamp that brings a letter to your home.

It is not out of place to use things of our every-day experiences to teach us spiritual lessons. That is what Jesus did in His ministry. He drew lessons from objects that were before Him and His followers as they went along the way. He saw a farmer sowing grain in the field, and He gave the great Parable of the Sower which has been a help to many persons. He spoke of the flowers and the birds that were about Him, and drew wonderful lessons of providence from them.

Nothing was too common or lowly for Him to draw lessons from it. He was a great Teacher and Preacher and knew how to make things interesting. The wise teacher and preacher of today will profit by His example.

I am indebted for some of these thoughts to the Rev. George Henry Coman's "Message from a Postage Stamp," which he wrote for the children of his Church.

A postage stamp has no value except that given to it by the maker. The small piece of paper, less than an inch long and three-quarters of an inch wide, would have very little value if it were not stamped by the Government of our country. Whatever the Government stamps upon it that is its value and that is what you will have to pay for it. The size is practically about the same for a one-cent, a two-cent, a ten-cent, a thirty-cent, or a fifty-cent stamp. The difference in value lies in what the Government prints upon it.

So it is with our lives. They are of value to ourselves and others only as they bear the Divine imprint. Our catechism teaches us that "God created man good and after His own image, that is, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him."

The stamp accomplishes the task assigned to it. When you place a stamp upon an envelope it carries the letter to the person and place addressed, if you make no mistake in the address. I wish we could always say the same of every boy and girl, and even of every man and woman who is given a task to do. Sometimes persons try to wriggle out of tasks and duties assigned to them, or try to shift them to some one else.

We are told that three postal clerks lost their lives on the Titanic because they were faithful to the task assigned them.

After the great Atlantic liner had crashed into the iceberg, these men, disregarding their own safety, began to carry the 200 sacks of registered mail, containing 400,000 pieces, to the upper deck, from which it might be taken off. The situation became more desperate; then these clerks appealed to the stewards of the vessel to assist them in the work. The clerks continued at their tasks until the last. Postmaster General Hitchcock, in recommending that the sum of \$2,000 be paid the families of each of these three men, said: "The bravery exhibited by these men in their efforts to safeguard under such trying conditions the valuable mail entrusted to their care should be a source of pride to the entire postal service, and deserves some marked expression of appreciation from the Government."

The stamp does what is expected of it. When you buy a stamp and place it on a letter you expect it to carry it to its destination, and that is just what the stamp does. A two-cent stamp will carry a letter to the person addressed, whether that person live in your own town or city, or in Florida, in California, in Alaska, in the Philippine Islands, or wherever the Stars and Stripes show that it belongs to the United States.

When God sent His beloved Son into the world, Jesus did all that the Father expected of Him. Even if He prayed, "My Father, if it be possible, let this cup pass away from Me"; He also prayed, "Nevertheless, not as I will, but as Thou wilt." He did the Father's will and brought untold blessings to all of us.

The stamp sticks to its task. It does not give up when it gets a licking, but sticks all the closer. It is not discouraged by whatever may be done to it, but does its work faithfully until its task is accomplished.

There are too many boys and girls who are easily discouraged and grow impatient when things do not go their way, or when they are criticised. Learn from the little stamp to stick to your duty and to faithfulness to the end.

When your letter is brought into the post office to be mailed, it is put through the cancelling machine, which hits the stamp right in the face and leaves a black mark across it. But the stamp does not strike back, but takes everything patiently and goes right on doing its duty.

Many of us have to meet hard knocks in life, and are sometimes abused, but we ought not to strike back, as too many do, but to bear our rebuffs with patience and without flinching, as our blessed Saviour did. If all persons had the Spirit of the Master and practised the golden rule, all strife and warfare should cease and universal peace would prevail.

Another fine thing about the stamp is that you can tell by its face what it is. It makes no false pretenses. This ought to be true of all Christians. If you have Christ in your heart your face will be dif-

ferent, and persons can see that you are a Christian.

Queen Elizabeth said, "A good face is the best letter of recommendation." And some one else said, "The countenance is the portrait of the soul."

Many years ago, when the great missionary, Adoniram Judson, was home on furlough, he passed through Stonington, Conn. In those days the Stonington Line was the principal route between New England and New York, and the boys of the town often played about the wharves in the evening in the hope of catching a glimpse of some famous man. One evening, when the train came in, one of the boys noticed a man whose appearance excited his curiosity and wonder. Never before had he seen such a light on any human face. Presently it dawned on him that the man was the famous missionary whose picture he had once seen. He ran up the street to the Baptist minister's house, to ask if it could be really so. The minister hurried back with him. Yes, the boy was right. As the minister and the missionary talked together the boy stood by and watched that wonderful face. Many years afterward, that boy, who was Henry Clay Trumbull, became a famous minister himself, wrote many books, and was for a long time editor of the "Sunday School Times."

The stamp is faithful to the end, and never gets discouraged. If you change your address and some one writes to you at the old address, the stamp does not give up but will follow you from place to place until the letter is in your hand. If the person addressed cannot be found the stamp is faithful unto death. It keeps on trying to do its duty until it finally lands in the Dead Letter office. It reminds us of the admonition of St. Paul, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

The stamp also teaches us the value of little things, as we are told in this short verse:

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the pleasant land."

The little boy in the story asked his father: "Papa, what's a 'friend in need'?"

"A friend to avoid," the hard-boiled father answered.

### HOME EDUCATION

"The Child's First School is the Family"

—Froebel

#### CURTSESIES AND THANK-YOUS

By Helen Goode Bragg

"And whatever you do," Harriet said vehemently, "don't insist on the poor infant saying his thank-yous in public!"



"Why?" Janet questioned, puzzled. "What do you mean?"

The conversation over the teacups had been in a humorous and derisive vein: a frank discussion by the three friends concerning their friends' lack of perspective in training their children. Harriet, who had given the advice, had been married longer than Janet, but had no children, so, as she drolly observed, she was particularly qualified to give advice. Janet's year-old-son was the "infant" in question.

"Why, Harriet, don't you believe in the social amenities for children?" Kathryn Baring demanded in her best school-teacher attitude, followed by a quick smile and a questioning wink.

"Of course, I do," Harriet said defensively, "and what's more, I think it is adorable for a three-year-old to lisp a thank-you if I give her something. But if she doesn't happen to remember to say it, I think it's awful for the mother to inevitably demand, 'What do you say, darling?' and then add, 'You can't have it, you know, darling, until you say thank you!' I'm not contending that children shouldn't be taught their thank-yous and if you-pleases. They should. But they needn't be exacted before people, to fret the child, and embarrass the donor—frightfully bad taste on the mother's part, as well as an awful bore to the listener. All it ever means is that the mother has satisfied her own ego by demonstrating that she knows the social graces if her child doesn't!"

"But—" Janet interrupted, "—a child remembers it better—"

"Oh, yes, I know that argument, too," Harriet agreed, "that it impresses the child more to be reminded before people. But don't you honestly think it is a badly overworked theory?"

"Yes," Kathryn said feelingly, and she took up the cudgels where Harriet had left off. "I've thought the same way about my little girls' curtsies." Kathryn Baring had the only private school in town and there was no denying that her pupils, most of them, had delightful manners. "Some of the children I meet on the street drop their curtsies when they greet me, a most natural and cunning way. But there are a few who, either because of shyness or stubbornness, fail to do it. Then their mothers speak up sharply, 'There! Clarice! (or Betty or Patty or Jane) don't you see Miss Baring? Why don't you curtsy?' Then I'm embarrassed for the child and provoked with the mother. That kind of parent must be an awful trial to a child," Kathryn said with a laugh that was half a sigh.

"Let's have more tea," Harriet suggested. "This discussion reminds me of what little David, next door, said one night. His father had bought him an electric train for his fourth birthday, and while the child was a little young to understand the intricacies of operating it, his father and my husband enjoyed the train immensely. They were sitting on the floor enthralled by it one night, literally shoeing David away. Finally the youngster reached for the whole train of cars and lifted them bodily and possessively off the track.

"Don't do that!" my husband said. 'Here, let's do it this way . . . so . . . there, what do you say?'

"David's abstract answer was a mechanically intoned, 'Thank you,' as being the expected rejoinder to 'What do you say?'

"It was so unexpected and docile that the big boys went into shouts of laughter, and David succeeded in playing, uninteruptedly, with his train."

"Well, there is a lot to think of isn't there?" the infant's mother sighed. "No more tea, thanks. I will have another cookie, though, they're awfully good." Then with new enthusiasm she asked, "How do you make these, Harriet? By a regular short-bread foundation?"

If you find these articles on Home Education useful, you may obtain 47 similar

articles by sending 15 cents in cash to the Superintendent of Documents, Government Printing Office, Washington, D. C. Ask for Bulletin, 1919, No. 39, entitled "Training Little Children."

#### WHEN IS "TODAY"?

A son leaned against his father's knee and innocently asked: "Daddy, is today tomorrow?"

"No, my son, of course today isn't tomorrow," answered the father.

"But you said it was," continued the son.

"When did I ever say today was tomorrow?"

"Yesterday," answered the son.

"Well, it was; today was tomorrow yesterday, but today is today, just as yesterday was today yesterday, but is yesterday today; and tomorrow will be today tomorrow, which makes today yesterday and tomorrow all at once. Now run along and play," and the father collapsed in his chair with a sigh of relief.—Selected.

### Birthday Greetings

When Spring called you outside, did you notice how glad—somehow—the trees seemed to feel?

I see one right now, dressed up in jewelry of gold-green buds and blossoms. There's one across the way that has gold-red tassels all hanging on its arms and its hair—

They make me think of some very peculiar trimmings that I've seen on trees in spring time. They were little clumps of heavenly bamboo trees that were on the mounds—and more mounds—that I saw everywhere from where I stood on my veranda, away-off in China. It was in the spring time and the weather was deliciously warm and blossomy. It was fragrant, too, from the many sticks of incense that were stuck in the ground before the mounds.

It was a lively scene, too, for there were lots of people—girls and women in trousers and jackets, and boys and men, some in jackets and pants, but many in long gowns. Some of the people were placing bowls of food before the mounds. Some were just picnicing out on the grassy hills—

But what I wanted to tell you was about the colored flowers that seemed to be on every heavenly bamboo clump. They were red and pink and blue and purple. I saw them closer by and by, and what do you think they looked like? Well, they were just strips of thin, colored paper. But the little bamboo tree seemed proud of them, and waved them gaily in the wind.

The children and big folks liked them too, because they had a nice meaning. They meant remembering folks—

Remembering folks often makes things gladder—

Remembering-folks greetings to all the birthday boys and girls, and very Remembering-folks greeting to our dear Birthday Lady who is ill and who asked me to write this for her.

—A. W. Bucher.

P. S. I just learned, too, that we have 21 new members—Joan Horn Raubenhold, from the parsonage at York, Pa.; Leslie Eugene Beck, of Blain, Pa., and 19 from Lancaster, Pa., sent by our friend, Mr. E. N. Johnson. The thoughts of new members will make the Birthday Lady feel ever so much better!

#### THE PASTOR SAYS

By John Andrew Holmes

To entertain beautiful thoughts is to hang the world's masterpieces in the gallery of one's mind.

### Little Go-to-Sleep Stories

By Mrs. Catharine Smith Brown

#### THE SNAKE AS A TEACHER

Ted and Ned were twins who could easily count their age on their eight fingers and two thumbs. They were very pretty little boys and if one didn't live near them and know them, if one saw them for the first time one would love the dear little romping lads.

But there are a lot of folks that look nice and lovely, and yet underneath the mask called a face, there is a cold, unforgiving nature. Well, Ned and Ted were two of these people, and I am going to tell you how it happened that their lives were changed and they grew to be fine, good, and big-hearted men.

One day when Ted and Ned were ten years old, they went for a hike out in the country. They walked and walked and finally they came to a nice green meadow with a nice cool brook running through it.

"Oh, let's play in the meadow," said Ted to Ned, and off they ran. But they had not gone far when they met Mr. Grasshopper who also was out for a walk.

"How-do-you-do," he said in his finest grasshopper language.

"Gee! Let's have some fun with that thing," said Ned, and before he knew what had happened a pair of hands had closed over Mr. Grasshopper and his tiny heart beat so fast it shook his body.

"What are they going to do with me?" he asked himself. "I thought they were such nice boys, and here they are only mean boys"—which is what everybody that knew them well said about them.

The poor old grasshopper was soon to know its fate, for the mean boys pulled off its legs, then its wings, then its head and that was the end of Mr. Grasshopper.

After they had killed one friend of the meadow, they walked over to the brook. As they came to the bank of the brook they heard a funny sound, and turning, they saw a frog. "Oho!" laughed Ted. "Let's see who can hit that frog first."

So they gathered stones and each in turn threw his stones at the retreating frog. Froggy hopped and hopped, but the stones came faster and faster, and finally Mr. Frog gave up and the boys had the fun (?) of killing the harmless fellow.

Just then Ned remembered having a bean-shooter in his pocket, and getting it out he gathered his pebbles and looked around for a target. At last he saw a bird in a nearby tree, and taking aim, he soon had the bird lying lifeless on the ground.

At this instant Ted let out a terrible cry of fright, and when Ned looked around, right at their feet was a big snake with its tongue darting in and out of its mouth in anger.

"A-ha," it said, "here are two nice little boys. I'll bet their blood is fine, so I think I'll have a good drink for dinner."

"Oh! Mr. Snake," cried Ned, "we will never come back again if you only let us go."

"Now, boys, you are just the kind of boys I like," replied Mr. Snake. "You thought no one was watching you when you dismembered Mr. Grasshopper, and stoned Mr. Frog to death and shot the bird from the tree. Well, I was watching you and I will say that I never saw such a mean way of treating the meadow folks, and when they pleaded for mercy, you laughed and renewed your cruelty until the poor things sacrificed their fine and useful lives for your cruel folly. Now, you dare ask me to let you go unharmed, to renew your attacks upon the defenseless meadow folk, but I am not the one to stand



by and see my friends murdered and not seek revenge."

And the snake coiled itself ready to spring while Ted and Ned were so frightened they could not move.

"But Mr. Snake, we have not hurt you," said Ned, who thought he could persuade the snake to use mercy.

"No thanks to you, though," replied the snake, "that is only because I am a snake and boys are afraid of me. Were I a bird or a frog or even of my cousins, the green grass snakes, I would by now be dead, but it is only because of my size and power to frighten you that I am the captor and you boys the prisoners."

By this time Ted and Ned began to cry, for they saw how cruel they had been and the truth of what the snake had said. The snake, seeing the boys were repentant, desired to teach them a good lesson if he could, so he said:

"I will give you boys one chance for your lives, which is more than you gave the grasshopper, the frog and the bird. If you will run home as fast as you can and tell your mother how cruel you have been, I will not touch you; but you must first make me one promise."

Ted and Ned were only too glad to accept the terms of Mr. Snake and asked him to name the promise.

"My wish is that you promise, on your honor, never to harm a poor defenseless creature again, but instead, that you render aid wherever you can and keep other boys from doing as you have done. Tonight all the snakes are having a meeting, and I am going to put them all on guard and the first time a snake sees you cruelly treating the meadow folk, he will sting you without giving further notice."

Both Ted and Ned took the oath never to be cruel again, and now they are big strong men and they have never broken that oath.

Moral: Be kind to all the dumb creatures.

#### LORD BALFOUR

All honor to the miner who descends  
Through gas mephitic, and death-masking gloom,  
To rescue comrades from a prison-tomb  
And bring them back to life and light and friends.

And honor to the Thinker, unafraid  
Of hosts oppugnant and their boastful cries,  
Who fights for Truth 'gainst crowned and regnant Lies,  
For Truth by Judas Sophistry betrayed.

Such was thy glory, Balfour, in a day  
When Comus with his magic brew had changed  
Philosophy to Science, and deranged  
The faculty that sees the heaven-sent ray.

Unshaken was thy trust in Reason high  
And primal instincts that can never die.  
—Carl E. Grammer.

#### HELP BUILD CAMP MENSCH MILL

##### CAMP MENSCH MILL, A NEW OPPORTUNITY FOR RURAL YOUNG PEOPLE

When the opportunities before city young people and rural young people are compared, usually it is felt that the greater advantages are on the side of the city young folk. Their schools from the grades on up are generally better equipped; their places of amusement are frequently supervised; their Church Schools are far in advance of most rural Church Schools; their Churches are larger, newer, more beautiful, better equipped for social activities, and

#### PEN PRICKS

By John Andrew Holmes

Adolescence is the time in a boy's life when his eyes for girls begin to focus on one individual at a time.

they have the ablest preachers in their pulpits. For the city boys there is the wholesome influence of the Y. M. and for the city girls the Y. W. Most country boys and girls grow up without so much as having been inside of such splendid institutions. Even the matter of camping up to recent years has been largely an opportunity reserved for city boys and girls.

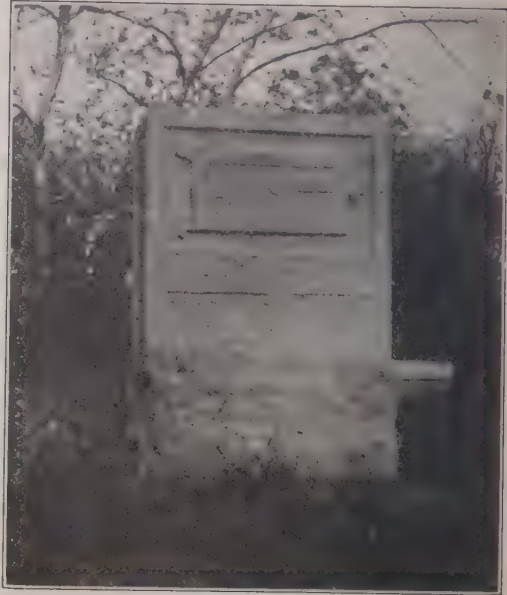
Many of the opportunities that city young people have cannot be shared with the rural boys and girls. For instance, it will be a long, long time until country districts can have as magnificent and as thoroughly equipped high schools as some of our larger cities now have. In some instances, however, the rural and city boys and girls are being given identical opportunities.

One of these identical opportunities is the establishment of Leadership Training Camps. Our Camp Mensch Mill is just such an opportunity. Here boys and girls from town, city and country can gather together and all receive the same attention, the same training, the same opportunities. The equipment of the Camp is the same for all boys and girls, regardless from where they come. In view of the prevalent feeling that the country young people have less advantages than the city young people, this Camp arrangement then comes really as an altogether new opportunity to our country youth.

For ten days at a time city, town, and country young people can gather at this Camp and enjoy equal opportunities. The opportunities are those of living in a place where an earnest effort is constantly made to make each day a practise day in normal religious living; of studying under competent teachers the principles of religious leadership; of developing the social natures of all by happy intermingling games and outdoor sports in the ideal surroundings of this unique Camp; and of gaining a greater vision of what Christian young people can do to help on the day when our whole social order will be on a higher plane. The cost to each boy and girl to go to this Camp and get the advantage of all these unique opportunities is so small that very few cannot afford to come. Local Churches can make it possible for all to come.

That such a place has been provided for the equal training of country and city youths, is to the lasting credit of Eastern Synod. The people constituting the Synod should all rejoice over it. Their rejoicing should express itself in immediately coming to the aid of the committee in charge of the Camp. The committee needs funds to make the Camp complete. Boys and girls sent there last year had to do without much that should have been theirs. They will have to do that again this year unless sufficient funds are provided at once.

Here is a project which commends itself just as warmly to the rural charges of Eastern Synod as to the city and town Churches. It is for the advancement of the country boys and girls as well as for the city boys and girls. It is to help them with the least possible cost to them to return to their rural Churches and Church Schools and take a leading part in the making and carrying on of vigorous programs of religious education. This is a new opportunity for country boys and girls. It should be hailed by them with great joy. The rural charges of Eastern Synod should put themselves behind the project with all the power that is within them.  
—Perry L. Smith.



Replica of the first wood stove made in the United States, erected on campsite by Berks County Historical Society

#### Puzzle Box

ANSWERS TO HIDDEN WORD PUZZLE IN RHYME, No. 12  
FORSYTHIA

#### TWO WORDS UNITED IN ONE, No. 2

Make ten words out of these twenty:

- |           |            |
|-----------|------------|
| 1. Man    | 11. throw  |
| 2. Under  | 12. sued   |
| 3. Over   | 13. age    |
| 4. Sun    | 14. hold   |
| 5. War    | 15. spin   |
| 6. Peas   | 16. shield |
| 7. Is     | 17. take   |
| 8. Tail   | 18. rant   |
| 9. Wind   | 19. ant    |
| 10. House | 20. day    |

—A. M. S.

Teacher—"How many of you children want to go to heaven?" All the children raised their hands—except Johnny. Teacher—"But, Johnny, don't you want to go to heaven?" Johnny—"My mother told me to come straight home after school."

—Christian Observer.

Dr. Hill and Mr. Powell were comparing their ideas about foreign cities. "London," said Mr. Powell, "is certainly the foggiest place in the world." "Oh, no, it's not," objected Dr. Hill. "I've been in a place much foggier than London." "Where was that?" "I don't know where it was, it was so foggy."—Christian Observer.

#### The Family Altar

By Ellen Gross Pontius

##### HELP FOR THE WEEK APR. 28-MAY 4

Practical Thought: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Memory Hymn: "The Strife Is O'er."

##### Monday—A Selfish Request.

Matthew 20:20-28.

The Kingdom of God and material gain which would win promotion therein seems so diametrically opposed that our spirit



finds common ground with the indignation of the ten disciples against the two sons of Zebedee. But how many of us still prefer the more fashionable Church, the leading club, with the social prestige and public recognition which these higher seats afford? Not a membership card marked "dues paid" but character is the basis of recognition in the world where God rules.

**Prayer:** O Jesus, our Master, help us to see Thee and experience Thee as the Master of our lives, that selfishness may be uprooted and overcome until it is not we that live, but Thou who livest anew in us. For Thy name's sake. **Amen.**

#### Tuesday—Humility in Prayer.

Luke 18:9-14.

Humility is not listed among the usual virtues of our day. People with a sense of their own shortcoming are apt to be included among those possessing inferiority complexes. But true prayer brings us before God as our Father, and in that Presence, we, as one of His many children cannot help but be humble in considering His family and the heritage He has given us to measure up to. The words of the Psalmist when he lifts his eyes unto the hills and exclaims: "What is man that Thou art mindful of him!" find echoes in the searching mind of the scientist, the artist, or the great builder. Prayer which is real is the mirror which reflects for us not only our yearnings, aspirations and our gratitude, but also shows for us the whole of our Father's world. When we truly pray, we cannot but be humble.

#### Prayer:

"Have mercy upon me, O God,  
According to Thy loving kindness.  
Create in me a clean heart O God;  
And renew a right spirit within me.  
Search me and know my heart;  
Try me and know my thoughts;  
And see if there be any wicked way in me,  
And lead me in the way of everlasting."  
—Psalm 51.

#### Wednesday—Humility in Action.

Luke 14:7-11.

Recently a promising doctor with a comfortable income and a splendid practice gave up his opportunities in a pleasant eastern city and with his wife and two children went to an obscure mission station in Central Africa, there to live his life as a medical missionary. His friends called him foolish, but he counted wealth and position as naught, and his ability as a physician only a small gift he could return to God in the furtherance of His Kingdom in this world.

#### Prayer:

"Our little systems have their day; and  
cease to be,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou O Lord are more than they.  
Thou seemest human and divine,  
The highest, holiest manhood, Thou:  
Our wills are ours, we know not how;  
Our wills are ours, to make them Thine."  
—Alfred Tennyson.

#### Thursday—Religion and Service.

James 1:19-27.

The religious spirit of the past decade has put a strong emphasis on social service in various forms. In one college the course in religious education ushered its students into definite activities of social uplift. This has been worth while in drawing us out of selfish abstraction in religion. But real religion must always mean the personal inner life of the individual, evidenced in his alert receptivity of whatever is good, in self-control, in purity of thought and word and deed. Then service becomes not a form or a program, but a daily expression of God's life in him, to those who need the ministrations of God's service.

#### Prayer:

"The Holy Supper is kept indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three,  
Himself, his hungering neighbor and  
Thee."—James Russell Lowell.

#### Friday—Sympathy for Others.

James 2:1-9.

A lady of means, after visiting an East side settlement where the dark-skinned, dirty, bubbling children tumbled over each other in their efforts to play and live, decided to adopt one. She made known her desire to the head worker with the request that the child be fair with golden curls, a happy disposition and no bad habits. "Madam," replied the worker, "you will have to go to heaven for that order." That woman needed the heavenly quickening of her heart which would enable her to see the heart of childhood beneath the squalor and darkness of all those little urchins. So often our sympathy is touched by outward appearances, and lacks the heart to heart contact of real fellow feeling.

**Prayer:** Our Father grant us to know Thee more truly as our Father, that Thy spirit may show us all people as Thy children. **Amen.**

#### Saturday—The Reward of Humility.

I Peter 5:1-7.

The reward of the humble servant of God is that as he labors he becomes like his Master. When

"The world is too much with us late and soon,  
Getting and spending we lay waste our powers."

#### READY TO DELIVER THE "MESSENGER"



This is Paul Zundel, of Youngwood, Pa., the bright and active "Messenger" boy of First Church of that place. The bundle for the week has just arrived and Paul is starting on his weekly rounds. He has a number of regular customers and disposes of several extra copies, as well, each week. The pastor, Rev. Victor A. Ruth, recommends this method for the increasing of "Messenger" reading among the membership—that is, provided you have a boy, such as Paul, to take charge of your papers.

But when Ernest in "The Great Stone Face" humbly went his way, daily turning his gaze upon his ideal, he received not only inspiration, but the beautiful qualities of that everlasting personality became a part of him. He grew in grace until, unconsciously, the glory of the Man of the Mountain was manifested in the humble disciple. So does God give Himself to those who truly seek Him in all humility.

**Prayer:** O Thou who dost reward the humble with the gift of Thyself, help us so to meet the common round and the daily task, that Thy glory may be revealed therein to us and through us. In our Master's name we ask. **Amen.**

#### Sunday—The Mind of Christ.

Phil. 2:1-11.

"But One, but One—ah, Son most dear,  
And perfect image of the Love Unseen—  
Walked every day in pastures green,  
And all His life the quiet waters by,  
Reading their beauty with a tranquil eye.  
To Him the desert was a place prepared  
For weary hearts to rest;  
The hillside was a temple best;  
The grassy vale a banquet-room  
Where He could feed and comfort many  
a guest.

With Him the lily shared  
The vital joy that breathes itself in bloom;  
And every bird that sang beside the nest  
Told of the love that broods o'er every  
living thing.

He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daybreak fling  
His net across the waters gray and cold,  
And all day long the patient reaper swing  
His curving sickle through the harvest-gold.

So through the world the foot-path way  
He trod,  
Breathing the air of heaven in every  
breath;  
And in the evening sacrifice of death  
Beneath the open sky He gave His soul  
to God.

Him will I trust, and for my Master take;  
Him will I follow; and for His dear sake,  
God of the open air,  
To Thee I make my prayer."

—Henry Van Dyke.

A little girl staunchly declared one day, apropos of the subject of her history lesson, that her adored papa was "just as great and good a man as George Washington." "To be sure," she added, "he is not quite as well known, and so he is not so popular."—Little Folks.

#### THE BEST SELLER

Notwithstanding the mass of indecent and objectionable stuff which is published under the guise of literature, the Bible is "the best seller" in all Christian nations of the world. Literary panders may do their utmost to flood the book market with slime, pseudo philosophers may pose as the leaders of new thought, half-baked disciples of shoddy thinkers may shock with their outlandish isms, but the world turns away in disgust and finds peace and consolation in the Good Book.

It is easy enough to achieve a little fleeting notoriety by fostering a detestable code of life, but mankind, outraged at first, desert the temples of the false prophets for the living truth embodied in the pages of the Scripture. Despite all the vaporings of critics of Christianity, the fundamentals of right living are unaffected by their attacks; what was true in morals nineteen centuries ago is true today.

There have been aberrations, but there have been no changes in the eternal verities. Morality is always morality and no subterfuges or evasions will convince sober-minded men and women that the lapses which are ascribed to the "new freedom"



are anything more than excuses to extenuate the shortcomings of those who wander into the dark places.

A shocking book may achieve a brief term of publicity for its author, but it soon falls into the limbo of forgotten things and molders in oblivion. Those works of great minds which are called classics are proof that nastiness and filth are not necessary to sell a product of the mind. The philosophy of Plato, written twenty-four centuries ago, still exerts its influence upon

men who seek the truth, as do all great exemplifications of the intellect, whatever their age.

But the Bible leads all in its sales. The stupid attempt of Soviet Russia will defeat itself, for no nation can live without religion. There is not a work of philosophy written today which is not based in some respect upon the teachings of Jesus. In fact, practically all that is valuable in recent philosophy, may be traced to the Bible.

So, despite the tendency of some who pose as authors to descend into the sewer and smear themselves with slime, there is no reason to fear that the great mass of mankind will be disturbed by their fulminations. A few brash youths in the colleges may protest against the decencies of life, a few long-haired scribblers may prefer the gutter to the stars, but the Bible remains the hope and consolation of all who seek the peace that passeth understanding.—Lancaster, Pa., New Era.

## Letters To The Editor

### A LETTER FROM CHINA

Chien Chia Kai, Wuchang, Hupeh,  
March 1, 1930

#### Fair Blossoms in Winter

That the non-Christians would like to see all traces of Christianity obliterated cannot be questioned. It has been so in practically all countries to which Christianity came. Was it not immediately following the fiercest and longest raging persecution that it was given state recognition by the Romans? Does anyone imagine that the heart which has not surrendered to God in China is different from that found in the rest of the world? We are experiencing determined opposition, but the victory is bound to lie with us, for this is God's fight.

At a united prayer meeting with the students on Feb. 18, one of our students told of his experience during the winter vacation, which shows what possibilities lie just a little beyond our sight.

After resting a few days, his father suggested that it would be in order to go to the country and pay his New Year respects to his relatives and friends. After this he joined with others of the local Church and began visiting every member in the congregation, holding meetings in their homes, preaching, discuss various problems and praying. A Five Year Campaign having started with this year he also enlisted as one of the leaders of a group. The New Year's Campaign which is conducted each year in all congregations is a real evangelistic campaign. This year the newly appointed pastor suddenly fell ill and all the work of supervision of the campaign in the circuit fell on this Middler in the seminary.

It happened while in the Hsin Chou district that before he had risen one morning, he heard the rapping of one of the most influential members of their Church, a man over seventy, at the door of their home, and urging them with the statement that it is on a most important matter he has come. Chen Shou belongs to a clan of which nearly twenty per cent are Christians. They planned to build a new ancestral hall, a hall where the clan holds all its meetings and settles all matters of interest to the clan. As is usual and natural, the leaders of the clan had consulted the geomancers as to a suitable site and date for starting operations. These wise gentlemen (whom he called a kind of time-and-place rabbis) told them there are four points which you must pay particular heed to.

First: beware of mentioning the year, month, day, or hour of birth to any clansman or that person will die in consequence. This refers to a taboo to be avoided the day of ground breaking.

Second: if anyone violates any of the taboos when the foundation is laid it will bring bad luck to such a one in his business that year.

Third: if anyone should violate the taboos at the time when the main pillars are erected, such persons will be crushed

to death during the same year—perhaps by the collapse of their own home.

Fourth: on the day when the ridge-pole is put in place, certain persons should be asked to absent themselves lest they bring bad luck upon all.

On these set occasions the non-Christians are very hard put to trying to avoid the taboos—mentioning things which would bring bad luck to themselves or others. For instance, speaking of death on New Year's Day or at a wedding would be such a taboo.

Our own Heidelberg Catechism speaks of our religion as our only comfort in life or in death; but here it is what chases chills up and down men's back at least during all his life. So these people were greatly disturbed by these threats hanging over them on such a supposedly happy occasion. Some thought they might escape the punishment by rushing to the home of this Christian man of their clan if they should accidentally violate a taboo. But all very ill at ease. So after the Christian members of the clan had gathered and prayed over the matter, they spoke to the entire clan and suggested that instead of following the old custom, they call instead the pastor of the local Church and ask him to pray God's blessing on their work of building.

This was the matter that had brought Grandpa Chen Shou Shan to the home of Chu Bang Hsing so early in the morning. And since the regular pastor was too ill to come they asked our young student to conduct the service.

No wonder the young man was nearly beside himself with joy seeing in this invitation a door opened most auspiciously at the beginning of the Five Year Campaign. He hurriedly made his plans and then went to the country with Mr. Chen, who assembled the clan and then invited student Chu to lead the service. They sang "Sowing in the morning" and he preached on I Thess. 11:13. Naturally he contrasted the foolish and terrifying words of men with the comforting Word of God. He spent considerable time in exposing all the taboos and other superstitions which fill all their lives with fear, offering instead the help of a God who is set on saving men and filling their lives with joy. So instead of a great number of people going about solemnly and full of fear lest in speaking they utter one of those terrible taboos they were a happy crowd that day. The fear of the taboos was broken. The following Sunday, which was Feb. 16, found their Church packed to its capacity; the entire clan attended, and more than three hundred persons faced the pastor that day.

Such an unexpected and unprecedented affair shows how little we are able to understand what sort of occasions may arise to break down widespread antagonism to Christianity in any locality. Life must be lived; and men meet it the best way they can; but when their best is a very inadequate way, then God has His chance of showing them the better way, and Christianity shows the antagonistic world that its way is the Way of Life. "Ye fearful saints, fresh courage take."

Let us show our faith in God and His

Word, and our love of men to the suffering and tormented men of our down day.

—Paul E. Keller.

### A LETTER TO THE EDITOR

Mr. Editor: In answer to your editorial in the "Reformed Church Messenger" of April 3, under the heading, "Let Laymen Answer This," I quote, first, from an editorial taken from the "Philadelphia Inquirer" of April 5, under the heading, "Age Restrictions in Employment":

"The New Jersey Legislature has passed a bill to prohibit discrimination in public employment against persons more than forty years old, except in such service affecting public safety as policemen, firemen and guards at penal institutions. Hope was presumably cherished of setting an example for private employment. Certainly with the modern increase in the span of the average human life proportionately more persons are reaching and passing middle age than formerly. More jobs are required for them. The old theory of youth for action and elders for counsel now needs revision to take care of the surplus of counselors."

Now, not all of the old men are rich, or provided with a pension. The United States Government has not yet arrived at the accomplishment of old age pensions; so the indigent old man has to run his chances of either having some one to take care of him or of going to an Old Folks' Home. Now, how many "jobs" can the old man take care of that might give him employment and at the same time provide a help to keep the wolf from the door?

And how about the salary? Of course we could not expect a retired bank president or a retired president of an insurance company to work for the same wages or salary to which you refer in the aforesaid editorial. "But there are others," and their name is legion, who would gladly accept a position, with little salary, just to have something to do, so to speak—something in the line of their taste; for the preachers are not the only human beings that are interested in theology, religion, or education.

Any preacher, who cannot measure up to the standards of this "machine age," this utilitarian rush, and who must find congenial employment in the editorial rooms or the publication department of the Church's work, to him we have nothing to say by way of objection. But when it comes to taking preachers out of useful places in their own profession, as you say in your editorial, to fill places that can be filled as well, if not even better, by laymen, trained in educational or religious pursuits other than the pulpit—in the Sunday School, for instance, it seems, as you say, wrong.

The preachers have taken special training along the necessary lines for their profession; then let them serve their day and generation as they are fitted, and let these employments that do not need the same training as they have had, go more to the laity.

Then, too, think of the laymen that have had training in newspaper work, of those that have worked for years at bookkeeping, and of the many other experiences through which they have gone, and then try it out once as to whether you can get well-trained



business men to accept the positions to which you refer, at the salaries at which you claim only ministers will work. I am thinking that if you would try this out, your employment office would be well filled with applications, and good ones at that, within the next few days or the next few hours.

—E. M. C.

### BEYOND FUNDAMENTALISM, MODERNISM

The first attempt in this country to make a theology "beyond Fundamentalism and Modernism" is the work of Prof. George W. Richards, of the Theological Seminary of the Reformed Church in Lancaster, Pa. His series of five articles in the "Reformed Church Messenger," beginning February 27, is a brief but clear review of the present confusion all over Protestantism, and a defense of the "theology of crisis."

This decision of Prof. Richards in his own faith is of the greatest significance. He is now the leader on this side of the movement carried on in Germany by Barth and Brunner which does away with the principal ideas of both Fundamentalism and Modernism. In our brief space it is possible only to suggest the change in religious thought involved in this important school.

First, Prof. Richards says a man must stand decisively for something, and not attempt to compromise. You cannot "straddle the issue with any degree of satisfaction, keep one foot on the side of Fundamentalism and the other on the side of Modernism, and claim part ownership in both." He continues, ranging history before us, and Scripture, too: "Men of God always have been uncompromising or they would not have been 'stoned,' 'sawn asunder,' 'tempted,' 'slain with the sword'; nor would they have wandered 'in deserts and mountains and caves and the holes of the earth.' They were not in the grip of the 'both—and' of the diplomatist; they stood firm as adamant on the 'either—or' of the prophet."

Prof. Richards proceeds to a thorough analysis of the Fundamentalists and the Modernists, saying of the former that they have kept the doctrinal baggage accumulated for centuries until the ship—the Church—is in danger of sinking. The Modernists, on the other hand, have cast overboard so much of the baggage that they lack sufficient ballast to keep their bark steady when it runs into a stormy sea. There is a more excellent way than either or both of these two unsatisfactory movements, he says, and the Barthians have marked it out clearly for us all. The Modernists have surrendered essential Christianity, while the Fundamentalists have ruined faith by making religion into "intellectual knowledge, a play of thought," a literal dogmatism which is intolerant, with its sense of perfection. The Modernists have stripped Christ bare until He stands the ideal man and religious genius. We have instead of Christianity only pallid Jesuanity, in which God does not speak as once He did in the great Christian tradition, and must so speak again if the world is to be saved.

God is the important one. "The primary question at issue today is not the reconciliation of science with religion but the reconciliation of sinful man to a holy and righteous God." This is the heart of the doctrine of Barthianism. There is no respect whatever for the Modernist belief in the goodness of man or of the universe. To find God in the highest ethical values that man has reached, find Him somehow or other in the "behavior of the universe," is an admonition that would be "more convincing if it were not for the fact of the frequent and evident misbehavior of the universe." The comfortable doctrines of immanence and evolution are also cast out. Every philosophy of immanence will be wrecked when it strikes the solid rock of sin and guilt." The only way to reli-

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gion is to acknowledge the "absolute need of transcendent revelation for knowledge of God." Such knowledge comes to us, according to Prof. Richards, through Christ. At this point we find one of the most devastating criticisms of the Modernist position that we have ever read. Modernist scholars "are trying to dig Jesus out of the grave in which the synoptists have buried Him in the lower strata of their gospels," says Prof. Richards. "They will take Him out of His tomb, unwrap the graveclothes with which He has been bound for nineteen centuries, take off the bands of Jewish Messianism and of Greek idealism, and set Him forth in His original and glorious nakedness as Jesus from Nazareth of Galilee. Behold, no, not the Christ, stand! But behold Jesus, the prophet, the teacher, the genius, the rotarian, the religious enthusiast, stand! He wobbles a little; he is dazzled perhaps by the blaze of our new knowledge, he is not quite sure of Himself, but they prop Him up and stand by to lend Him a hand, and if need be to breathe into His nostrils the twentieth century spirit so that He may keep pace with this new and enlightened age."

We have given but a fragmentary suggestion of what Prof. Richards believes and espouses. Of course, the position of us who belong to the liberal free tradition of religion is not his position. But what do we believe? The zeal of "The Register" now as always is that we shall think on these ultimate things and tell our people. It is a time of great portent, of glorious opportunity in the Christian world. Something will soon be done to make a new period in religious history.

—The Christian Register (Boston).

### FUNDAMENTALISM AND MODERNISM

By A. E. Truxal, D. D.

Dr. John W. Nevin, a profound theologian and a clear thinking philosopher, when president of college delivered a course of lectures to the students on the Philosophy of History. He taught that human history was a development, a warden as the Germans called it, and that this development was brought about by two forces or spirits, the one conservative and the other progressive. As far as I know, historical scholars take that position today.

Is it a fact that history is a development or an evolution, as modern philosophers would say? Or changing the figure, is it an ever on-flowing stream as Geoffrey Par-

sons represents it in his liberalizing book on "The Stream of History"? Is it a fact that in history there are two tendencies, a conservative one and a progressive one, sometimes one predominating, sometimes the other, and sometimes both operating at the same time? Scholars generally would most likely answer these questions in the affirmative. As a consequence the thinking and acting of men and women will always be under the control of one or the other of these forces. They will be mainly conservative in their ideals and conceptions or mainly progressive. The conservative bases himself on the past and holds fast to that which has been accomplished, strives to keep what has come into his possession. The progressive looks forward, seeks new ideas and conceptions and operations and longs for changes which he regards as better than existing

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conditions: changes in thought, apprehension and conception.

Fundamentalism is the manifestation of the conservative spirit, and Modernism is the manifestation of the progressive spirit. Both are necessary. Neither is an evil, unless misused. If conservatism ruled absolutely and continuously mankind would make no progress. The life of the world would become stagnant, leading to dead formalism. The health of conservatism needs the quickening and inspiring influence of the progressive spirit. On the other hand if the progressive spirit were allowed to proceed unmolested and uncorrected it would fly off at tangents and end in turmoil, confusion and ruin. It needs the restraining and guiding influence of conservatism. Neither spirit can be the ruling force all the time. However the world is governed more by conservatism than by the progressive force. Men become fixed in their minds and established in their habits and remain the same sometimes for ages. The majority of them dislike changes. They are averse to "new things." But a point is reached in the course of time when the progressive spirit begins to stir, to seek new apprehensions and to form new conceptions. Then

forward steps are taken and progress is made. Such is the course run by every interest of mankind.

In the sphere of theology Fundamentalism which is conservative and Modernism which is progressive are very much alive and active at the present time. There is much discussion and agitation. Conflicting views on a large variety of subjects are being expressed, "Many men of many minds." Many views and shades of views are held. Some persons are naturally conservative; others are constitutionally progressive. In the discussions and contentions that are carried on some persons become unduly excited. Forgetful of Christian love and charity they condemn and denounce their opponents and call them disrespectful names. This is to be regretted. The conflicts and contentions are not an evil but a good. Out of the research and study, the opposing views, the turmoil and confusion, truth and goodness will be evolved.

The present condition in the Church is no cause for alarm. Some claim that if the views of the Fundamentalists will prevail the people will be drawn away from the Church by the light and power of worldly knowledge. It will be the ruin of the Church. Others maintain just as stoutly that Modernism must be destroyed, for if it should prevail the Church will be lost. O ye of little faith: Faith in God, faith in the Gospel of Jesus Christ, faith in the presence of power of the Holy Spirit, faith in the everlasting truth, prevent me from entertaining for a moment such pessimistic views. My faith and trust rest in God and His truth. "Truth crushed to earth shall rise again." The Church has her trials and tribulations, she has her enemies to contend with, she must at times pass through deep waters, but the Church will prevail.

What becomes of Fundamentalism and Modernism? Essentially they will remain. The spirit of Fundamentalism cannot be destroyed. It would be a great misfortune if it could be. Modernism cannot be destroyed. It would be a greater misfortune if it could be. Some of the theological views now held by Fundamentalists will undoubtedly be modified, some of their doctrines become obsolete. But the tendency in the minds and hearts of men to hold fast to that which they have will abide. Some of the views of Modernists will be changed and some of their doctrines abandoned. But the urge in the nature of the human mind to seek new views, new conceptions, new positions, will continue. There is nothing beyond Fundamentalism and Modernism. The only thing that could eliminate them would be a perfect conception of God and a complete knowledge of the truth in all its fullness. And that is a condition that man will never reach in the present world.

The Ford Motor Company made a profit of \$81,197,861 in 1929, according to the annual balance sheet filed April 9 with the State Commissioner of Corporations.

Americans at Shiuchow and Linehwa, in Kwangtung Province, China, have been warned of danger from approaching Communist bandit forces, the State Department has been informed. All Americans at the two places are missionaries.

Rubber plants of a species so productive that it has been exploited almost to the point of extinction in its native home in Madagascar are growing in Southern California and Florida, and have withstood the climate during the past winter with no apparent damage, the Department of Agriculture has announced.

Dr. John Blackford Van Meter, dean emeritus of Goucher College, died at his home in Baltimore Apr. 8 at the age of 87.

Dr. Charles E. Chadsey, dean for the last 10 years of the College of Education at the University of Illinois and former Supt. of Schools of Chicago, died at Urbana, Ill., April 9. He was 59.

President Hoover has issued a formal proclamation, setting aside May 1 as Child Health Day and has called upon the nation to assist in a welfare program.

Campaign expenses of candidates for the Senate will be investigated by a committee of five, headed by Senator Johnson, of California. The committee was appointed by Vice-President Curtis under the Norris resolution, after it was unanimously adopted by the Senate. It is authorized to hold hearings anywhere in the country and go into all aspects of campaign contributions and expenditures.

There were cheers from all party groups in the House of Commons April 10 when Prime Minister MacDonald announced that an agreement had been reached by Great Britain, the United States and Japan on naval armaments, including all categories of ships.

Governor Roosevelt, of New York, April 10 signed the old-age security bill providing pensions for the needy who are 70 years old or more.

Former President Coolidge in an article published in the May "Cosmopolitan" magazine has declared that he is through with public office, and has found his retirement from official life "an incomprehensible relief."

A gift of \$300,000 from John D. Rockefeller, Jr., for the endowment of the industrial relations section of the Department of Economics and Social Institution of Princeton University, has been announced.

Dr. Howard Edwards, president of Rhode Island State College since 1906, died April 10 at his home at Kingston, R. I. He was seventy-seven.

The Chamber of Deputies of Belgium has ratified the Owen D. Young reparations plan by a vote of 143 to one, with nine absentions. The plan already has been ratified by France and Germany.

The little Scottish village of Seone, birthplace of Robert Douglas, founder and former president of the Certo Corporation, will be the beneficiary of a million-dollar fund for public, charitable and educational work, trustees of the Douglas will announced at Rochester, N. Y., April 11.

The "billion-dollar merger" of the Youngstown Sheet and Tube Company with the Bethlehem Steel Corporation has been ratified by a majority of the stockholders of the former concern, it was announced April 11 when the count of votes on the question was completed.

The honorary degree of Doctor of Military Science was conferred by New York University April 11 on General John J. Pershing.

The House has passed a bill to extend the boundaries of the Great Smoky Mountains National Park in Tennessee and North Carolina by taking in an additional 14,000 acres of virgin timber land in the latter state.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Brig. Gen. Charles E. Hyatt, president of Pennsylvania Military College for the last 43 years, said to have been the oldest active college head in the United States, died at his home in Chester, Pa., at the age of 78.

Hog Island, the huge wartime government shipyard, is to be sold to the city of Philadelphia for \$3,000,000, about \$50,000,000 less than it cost. It will be used as a marine, air and rail terminal and will be extensively developed to provide the most modern terminal facilities.

The first two chapters of former President Coolidge's 500-word history of the United

States, to be engraved on the face of Mount Rushmore, N. D., have been made public by Gutzon Borglum, the sculptor, and the North Dakota delegation in Congress. Work will begin on these inscriptions immediately, and they will be ready for the unveiling on July 4.

The Egyptian Government has asked for a credit of more than \$3,000,000 to fight the menace of locusts. Already 63 motor cars have been purchased by the government for patrol service. This invasion of locusts is declared to be the worst within the memory of those living and a comparison has been made with the plague of Biblical days.



Nineteen persons were killed by a bus accident near Albuquerque, N. M., April eleventh.

President Hoover will not withdraw the nomination of Judge John J. Parker, of North Carolina, to be associate justice of the Supreme Court. This was formally announced April 12 at the White House in the face of increasing opposition to confirmation, based upon objections from organized labor and the National Association for the Advancement of Colored People.

Queen Victoria, of Sweden, was buried April 12 in the Riddarholm Church, Stockholm, after a funeral procession which "in magnificence harked back to the Middle Ages." Hundreds of thousands of her subjects crowded the streets for the final tribute.

Dominique J. Murphy, former American Consul General to Sweden, died at Stockholm April 13. He was 83 years old and had spent 25 years in the consular service.

A gold medal has been awarded to the Children's Bureau of the Department of Labor for its child welfare exhibit in the Ibero-American Exposition at Seville, Spain.

The national congress of the Daughters of the American Revolution opened at Washington April 14. In the evening President Hoover made the address.

Secretary of State Henry L. Stimson,

sitting in the studio of the British Broadcasting Company in London April 13, gave to the public of the United States his analysis of the results of the London Naval Arms Conference, at which, he said, "we have reached the lowest level of limitation that I have ever heard seriously discussed."

Fire has swept over 50,000 acres of timber land in 20 counties in Virginia.

Miss Elizabeth R. Morrow, daughter of Ambassador Dwight W. Morrow, will open a private school in Englewood, N. J. She was graduated from the Dwight School and has taught there. Her school will prepare the children for admission to the Dwight School.

Richard Whitney has been nominated for president of the New York Stock Exchange. He is the youngest man ever named for the position, being not quite 42.

More than 1,000 blind organists hold positions in French Churches. A committee is being formed in Paris to place organists and choirmasters thus afflicted in still larger numbers.

A daughter was born to Mrs. Herbert Hoover, Jr., in Los Angeles, April 14. This makes President Hoover's third grandchild.

Pundit Jawaharlal Nehru, the president of the All-India National Congress, has been sentenced to 6 months' imprisonment by British court for violation of the Indian salt laws.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Easter, May 4, 1930

Promotion in the Kingdom  
Matthew 20:17-28

**Golden Text:** The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Matthew 20:28.

**Lesson Outline:** 1. A Solemn Prediction. 2. False Ambition. 3. True Greatness.

In this lesson we are with Jesus on the road that led to Jerusalem. We study some incidents near the close of the momentous journey that led to the cross. The road is crowded with passover pilgrims. From every land multitudes are wending their way toward Zion, prompted by religion. They remember with gratitude the blessings and the promises of Jehovah to them, His chosen people. They go to observe the greatest religious festival of their people. And yet they were utterly blind to the glory of the central figure in that great procession. Jesus walked among them, but He went to His death. His last warnings and pleas fell on deaf ears. Even His disciples failed to understand them.

**I. A Solemn Prediction, vs. 17-19.** The Lord and His disciples had reached a point near Jericho. Within a few days they would enter into Jerusalem. Jesus was leading the little caravan. He was going to His death, a king rejected by His people.

How eagerly men read the stories of earthly kings and queens put to death by rebellious subjects. Charles I and Marie Antoinette command our perennial interest for their tragic fate. Yet how vastly more significant for all mankind is the death by man's violence and wickedness of this most regal soul that ever trod this earth. He went on toward Jerusalem voluntarily, under no compulsion save that of His boundless love. No man had the power to take His life. He laid it down freely, faithful even unto death to that ministry of love whereby alone men are saved from sin.

We can well understand that something of the glory and majesty of that love shone through the veil of the Master's body so that the disciples "were amazed, and they that followed were afraid." His companions were filled with wonder and fear when they realized clearly that their Master was returning to the city that harbored His deadly enemies. The shadow of the cross enveloped Jesus with a transfiguring radiance, but it filled His followers with gloomy forebodings of disaster.

Then the Lord took the Twelve apart and informed them, in the plainest words, that this journey would terminate in His death. Twice before He had spoken of His tragic fate (Mark 8:31; 9:31), but His words had fallen on dull ears. These Jewish followers of Jesus could find no place for a cross in their idea of the career of the Messiah. Peter had ventured to rebuke the Master for talking about His impending suffering and death, and the rest had been "exceeding sorry." But none of them had understood the sayings. Therefore Christ now repeated the announcement of His death for the third time. Never before had He spoken such searching, imperative words about the tragic event. It was important, surely, that the Twelve at least should be prepared for the shock of His death, and that their eyes should be opened to its spiritual significance. And it seems almost incredible that this explicit and vivid forecast should have failed to reach and touch their understanding. But Luke informs us expressly, "And they understood none of these things" (Luke 18:24).

Let us not marvel at the unresponsive dullness of these early disciples, whose spiritual vision was obscured by their false Messianic ideal. Let us consider, rather, whether our spiritual vision is better than theirs. Do we really understand the meaning of the cross?

True, we have constructed more than one theory of the atonement, and we have made the cross of Jesus, the symbol of God's eternal love, the subject of much bitter debate and strife. But the condition of discipleship is not "understanding



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the cross." It is taking up the cross and following Jesus. We can understand it only by living it. For the cross of Jesus was, first of all, His whole sacrificial life and death. It came into this world as a life of infinite love, and not as a doctrine. And it can only be understood by a similar life. We shall enter deeply into the mystery of Jesus' sacrificial life and death when it inspires us to that service and self-sacrifice which is the way to the fullest, richest, and noblest life. Instead of contending about the theological meaning of the cross, let us interpret its spiritual significance to ourselves and to others by a Christlike life of love.

**II. False Ambition, vs. 20-24.** At the very moment when the Master's heart was heavy with forebodings of suffering and sorrow, His nearest friends revealed in joy-



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ful anticipations. They believed that Jesus was going up to Jerusalem to establish His Messianic Kingdom. And the Jewish writings of this period dwell with extravagant language on the material splendor of the reign of the Messiah, and promise rich rewards to His friends. Our Lord Himself had made use of this popular language to describe His spiritual reign. But His disciples had failed utterly to grasp the true spiritual significance of His figurative language. They had interpreted literally His promise that they should "sit upon twelve thrones judging the twelve tribes of Israel." (Matthew 19:28).

It was quite natural, therefore, that James and John should desire for themselves the most prominent places in this Kingdom. Together with Peter they had enjoyed the closest intimacy with Jesus. Moreover, they were His cousins. They felt sure that with the aid of their mother, His kinswoman, they could achieve their great ambition.

Thus, prompted by her ardent sons, Salome interceded for them. She asked Jesus, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." Mark ignores the intercession of the mother. He puts the request into the mouth of the ambitious sons themselves (Mark 10:36).

Let us not be too swift to censure John and James for their request. Jesus Himself did not rebuke them. The Messianic Kingdom was the noblest ideal of that age. It was altogether creditable that these young men cherished it, and coveted high positions. Measured by our Christian standards it was a false ambition. But, in that age, it was a noble ambition. And it shames many a youth in our Churches whose aspirations are centered upon worldly treasures and pleasures, and who is indifferent to the high places in the Kingdom of God.

Let us note, also the mother's part in fostering the ambition of her sons. Every good mother does that. She is ambitious for her children. She craves for them places of power and positions of honor. But not every good mother does it as wisely as Salome, who fostered lofty spiritual aspirations in the souls for her two sons. We need more mothers like that, especially in our age when it is so easy for young people to sell their spiritual birthright for messes of pottage. It is the mother, more than anyone else, who moulds the ideals that inspire children through life. We shall have more Boanerges in the Church when we get more Salomes in our homes.

But the deepest meaning of this incident is revealed by the stern answer of Jesus. He said, "Ye know not what ye ask." That answer was not a rebuke, but a correction of their vaulting ambition. He asked them further, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The cup and the baptism are figures of speech for His impending suffering and death. They represent the cost of such a life of His. But to these blind disciples the cup was a symbol of joy and victory. "They say unto Him, We are able." Crowns and thrones they expected to get in the Kingdom of their Lord, but not a crown plaited of thorns, nor the thorn of a cross.

III. True Greatness, vs. 25-28. Then Jesus proceeded to teach the Twelve what really constitutes the spiritual aristocracy of His Kingdom. Who are the men that obtain the high places? How and why are they promoted? This was not the first, nor the last time that the Lord had to deal with their false notions of greatness (Matthew 18:1-4; Luke 22:24). And the indignation of the ten proved that they fully shared the worldly ambitions of the sons of Zebedee. The indignation was caused by jealousy. Hence Jesus called them all unto Himself to teach them the most difficult lesson men must learn to enter into His fellowship. What is true greatness?

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"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Here Jesus sets up a new standard of greatness. He contrasted it sharply with the standard recognized by "the princes of the Gentiles, who exercise dominion over them," and He illustrated it by pointing to His own glorious example. He was capable of commanding all the honors and privileges which men prize and covet, for which they strive and sin in bitter competition. But Jesus refused and spurned that kind of



greatness, based and built upon selfishness. He spent Himself utterly in a ministry of love that counted no cost and withheld no sacrifice. And by that divine love He has redeemed mankind from sin.

"The princes of the Gentiles" are still among us. Christ's standard of greatness is still far from universal recognition. The masses of men are still eagerly seeking the kind of greatness that Jesus repudiated. Even in the Church we honor it more with our lips than in our lives. But it is becoming more and more evident that here, as in all things that pertain to the Spirit, our Lord has spoken the ultimate word. The whole world is beginning to understand that its greatest men are the most Christlike. Not those who have most, or know most, or do most, but those who serve most and best. Not its millionaires, its scholars, or its soldiers, but its true disciples of the Master.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

#### May 4—How May We Find Our Life-Work? Ps. 119:105; Jas. 1:5-7.

Everybody should have a life-work. Merely drifting from one thing to another never gets one very far. Every Jewish boy was required to learn some trade or choose some occupation in life. This made for thrift as well as for happiness and peace. This accounts for the fact that there are less Jews dependent on charity than any other nationality. In the present unemployment situation a recent survey disclosed the fact that the Irish stood at the head of the list of those who required charity aid, while the Germans and the Jews were at the bottom of the list.

It is, however, not always an easy matter to find one's life's work. Many young people do not know for what they are best qualified, neither do they always know the relative value of the kinds of work there are in the world. Sometimes one's ideas and ideals change with the years, and what at one time seems a very desirable occupation later on becomes very much less desirable. The first thing to do is to study oneself. Not everybody is alike in this world. There are different tastes and temperaments, different native abilities and qualifications. There are some people who have a mathematical mind, others have a literary mind. The native bent and genius must be taken into account. The person who is mechanically inclined should choose as his life work something that has to do with construction, such as engineering, building, manufacturing, whereas the person who like books and reading should go into the field of education, as teacher or preacher or editor. If one follows the native bent he will find that all the coruscules of his blood will carry him forward in his work; whereas he who goes contrary to that must always row against the current. That is one reason why some folks do their work much more easily than others.

The next thing to do is to study the different vocations in life. Not all are alike, nor of equal value. One's life aim should be service. We want to make the greatest contribution to the uplift of human society. The question then arises—where can I be of greatest service? Remember, however, that no calling in life is great or small except the person who enters it makes it so. If an angel were to sweep a room it would be angel's work here below. Still it is necessary to study the different vocations in life to ascertain into which I can throw the force of my personality to the fullest degree.

The third thing to do is to seek the advice of parents and friends. Some persons find it easy to decide on a life work, while others find it very difficult. One should, therefore, ask wisdom from those who are older and who have more experience. Parents as a rule are safe counselors,

but their advice is not always profitable. Sometimes they are prejudiced, or have pet theories, but more frequently their judgment is sound and their advice is good. Friends, too, wield a strong influence in bringing one to a decision. Sometimes we are drawn into a vocation or a profession in life because some friend of ours is engaged in it. Only let us be careful that we are not drawn into it from low or false or even selfish motives. Sometimes the outward glamour is deceiving and we do not always realize our expectations.

The fourth thing to do is to take the matter of a life work to God in prayer. Perhaps this should be the very first thing to do, but at any rate, God should be taken into one's confidence at all times. We believe that God has a work to do for every one. It is, therefore, important that we should go to God and find out from Him what His will concerning each one of us is. God will surely direct us. He may do it in an indirect way. He may use many different channels but if we entrusted ourselves to Him He will guide us.

It is important, in the fifth place, that

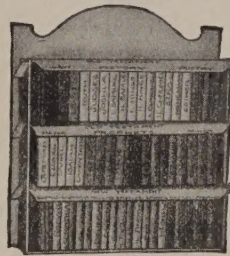
we stick to our work after we have found it. There is nothing gained by flopping from one thing to another. There are some folks who are never satisfied with their job. They always think the other fellow has a softer snap of it. Consequently they become restless and try one thing after another. After a while they find that they are good for none of the things they have tried and they spend the rest of their lives condemning the fellows who succeed. The thing to do is to choose a worthy calling and then pour the riches of one's personality and power into it. Make that the best vocation there is. Dignify it, ennoble it, lift it up into something worth while. Be happy in your work. Cherish no regrets and think not that you might have succeeded better at something else. This is your work—do it. Do it better than anybody else can do it. Make the most out of it. You will get out of it what you put into it, and nothing more. Your life work will not only give you bread to eat, but it will also be the sphere in which you will find your highest self-realization.

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## OBITUARY

### PROF. DAVID VAN HORNE, D.D.

The Rev. Dr. David Van Horne died on Saturday morning, April 12, at 11.30 o'clock in the Amsterdam, N. Y., City Hospital, of complications due to his age. He had been ailing since last May, though able to be about the house until the past month. He was taken to the hospital the previous Wednesday morning.

Born at the Van Horne homestead, along the Schoharie Creek, the son of Cornelius C. and Hannah Van Horne, on Dec. 11, 1837, Dr. Van Horne attended the district school and cherished in early life an ambition for higher education. During the winter of 1856-57 he attended the seminary at Fort Plain and subsequently studied at a similar institution at Claverack. Preparation for college was undertaken in a private school of the Rev. William Hall, at Fultonville, succeeded by one term in the academy at Johnstown. He also enjoyed a summer's study under "Squire" father of the Rev. Washington Frothingham, and entered Union College in September, 1860, graduating in July, 1864, with Phi Beta Kappa honors. Following his graduation from the Theological Seminary of the Reformed Church in America at New Brunswick, in 1867, he was called to the ministry of the Reformed Church in America at Greenwich, N. Y., remaining but a year, when he moved to Dayton, O., and united with the Reformed Church in the U. S., accepting the pastorate of the First Church, serving until 1875, when he accepted a call to the First Church in Phila., Pa. He remained there until 1888. In these two pastorates he distinguished himself as a scholarly, tactful pastor, completing building plans for both congregations, which gave evidence of great growth under his leadership.

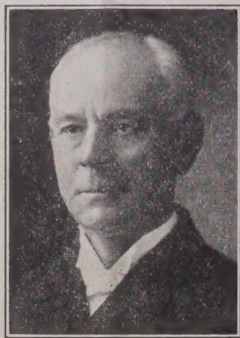
In 1888 Dr. Van Horne was elected by the Ohio Synod as president and professor of systematic theology in Heidelberg Theological Seminary at Tiffin, O., serving until 1907, when the Ursinus School of Theology was merged with Heidelberg Seminary under the name of Central Theological Seminary and moved to Dayton, O. He continued to serve as president until 1912, when he resigned the presidency, continuing his classroom work until he became professor emeritus in 1916. Dr. Van Horne was president of the General Synod from 1878-1881, the time the Peace Commission was created, and he served as the president of the Board of Foreign Missions from 1878 to 1888.

Upon retiring from Central Theological Seminary, Dr. Van Horne returned to his boyhood home in Montgomery County, and has since made his home at 2 Academy St., Amsterdam, N. Y., enjoying the fellowship of old-time friends and many relatives who mourn his passing. His contact with the many ministers who had sat under his teaching were ever a delight to him, and so recently as his 90th birthday anniversary he was remembered by more than a hundred greetings from former students and colleagues of his active life. Up to the time of his death he was an ardent advocate of the union of the two Reformed Churches, being fully persuaded that there were no good reasons for their separate existence.

In addition to the A.B. degree conferred upon him by Union College, Union University granted an A.M. in 1896; Heidelberg College conferred the degree of Doctor of Divinity in 1877, and Ursinus College awarded him the degree of LL.D. in 1898. Books which have come from his pen include: "History of the Reformed Church in Philadelphia," published in 1876; two editions of "The Companion of Praise," a hymnal suitable for home use; "The Mountain Boy of Wildhaus," 1884; "The Shorter Heidelberg Catechism," twice published;

"Tent and Saddle Life in the Holy Land," 1885; "Religion and Revelation," 1892; and "The Church and the Future Life," 1904.

On Sept. 18, 1867, Dr. Van Horne was married to Mary G. Van Horne, of Van Hornesville, and 62 years of happy home life followed. Mrs. Van Horne, who has been in frail health for the past three



Prof. David Van Horne, D.D.

months, survives him, together with two daughters: Miss Jannie G. Van Horne and Mrs. Schuyler G. Voorhees, and one grandson, William H. Voorhees. Services were conducted Wednesday afternoon, April 16, in Amsterdam. —A. R. B.

### MRS. LULU F. STONEBRAKER

In the early morning hours of April 4, Mrs. Lulu F. Stonebraker, wife of Elder Branch W. Stonebraker, of Roanoke, Va., after a serious illness of more than a month, passed peacefully into eternal rest. Though from the first her doctors gave very little encouragement for her recovery, yet faith and hope would not let go until the very last. She was in her early forties.

Mrs. Stonebraker, a daughter of Mr. and Mrs. N. W. Via, now deceased, was born in Augusta Co., Va., some distance northeast of the city of Staunton. When she was yet a child her parents moved to Roanoke where the remaining years of her life were lived. Mr. and Mrs. Stonebraker were married in 1906 by the late Rev. Dr. T. J. Hacker, then pastor of St. Paul's Church. Their almost 25 years of married life were spent in Roanoke, where for some years Mr. Stonebraker has held the responsible position of manager, and now superintendent, of the Roanoke Iron Works.

About the time of their marriage Mrs. Stonebraker became a member of St. Paul's Church, having been confirmed by Dr. Hacker. This connection she maintained in faithfulness and loyalty through the years. She loved her Church and its form of worship and was always ready to give herself for its best interests; scarcely are there found those who are willing to do more or who are more concerned for its progress. She was active also in the local King's Daughters and Women's Club organizations. Her Church and these organizations will miss her kindly ministries as will many other good causes to which she could give a helping hand. No organization of the Church will miss her more than the Guild, especially the Afternoon Circle, which she was largely instrumental in building to its present state of activity. The ladies of this section have recently honored her memory by renaming this "The Lulu F. Stonebraker Circle."

Mrs. Stonebraker was happiest when she could give herself in quiet helpfulness and little acts of kindness to those whom she loved best. This characteristic, together with her loyalty and love for her Church, stands out pre-eminent in her life.

In addition to her husband she is survived by one sister, Mrs. Nelia Frazier, of

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Lynchburg, and four brothers, all of Roanoke.

Funeral services were conducted from St. Paul's Church Sunday afternoon, April 6, at 2.30, by her pastor, Rev. J. W. Huffman, and former pastor, Rev. A. R. Tosh, of Philadelphia. The large congregation gathered for these sad rites bore silent testimony to the high esteem in which Mrs. Stonebraker was held in the city in which she lived. —H.

### MRS. SARAH (FERRY) GARRETT

Mrs. Sarah (Ferry) Garrett, a life-long member of First Church, Lebanon, Pa., died March 29 within three-quarters of an hour of the eightieth anniversary of her birth. She was received into the membership of the Church Nov. 10, 1866, during the pastorate of Rev. F. W. Kremer and was a regular attendant at the services of the Church and Sunday School during her long life. She was identified with the Mite Society from its inception and was always actively interested in the welfare of the congregation. She was a reader of the "Messenger" for 35 years and was well informed concerning the work of the denomination. She had correct ideas on religious matters and strong convictions on moral questions by which she was governed in her life. The fruit of the Spirit was abundantly manifest in her character. She is survived by three children: Rev. Walter E. Garrett, Hellam, Pa., pastor of the Kreutz Creek Charge; Mrs. Gertrude M. Meyer, and Howard F. Garrett, both of Lebanon. The funeral services were held at her late home on Wednesday afternoon, April 2, in the presence of a large number of relatives and friends by whom she was held in high esteem. Interment was made at Mt. Lebanon Cemetery. The services were in charge of Rev. W. D. Happel, pastor of the First Church. —W. D. H.